

"He that overcometh shall inherit all things."—Rev. 21:7

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33

"May all who seek the fountain of truth, find within this book strength, courage and love. These three signposts point the way to enlightenment."—Platonius

THE TEACHING OF PLATONIUS

BY

HARRIET H. DALLAS, M.S.

Fourth Series

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To my Children

Whose growing sense of the reality of the intangible and of responsibility to their fellow men is a source of great joy to me.

COMMENT

"This teaching is of high quality. These particular teachings of Platonius are of the greatest value in getting over from a different angle what the others are doing from their angles. They are obviously of the same broadcast that has been coming through Betty (Mrs. White) and a few others.

"Please take what I say as a very thorough endorsement of the Platonius material."

Stewart Edward White

"In assessing the value of these messages we must remember that the hall-mark of their authority and influence is not so much the specific origin attributed to them, but their intrinsic appeal to all that finds in the mind and heart of the reader a genuine spiritual response to the most rational and morally inspiring suggestion. And in this respect I believe the reader of the older series of writings will find himself in no way disappointed....

"In my long experience in the ranks of 'psychic researchers' I have enjoyed an almost unique opportunity of studying and comparing communications of this nature, and have learned to discriminate between the true and the false—between those that can lawfully claim an independent source and those which, however well intended, can be attributed to the subliminal thought of the medium. There are signs for one's guidance in sorting them out. One of these, which was noted in the Glastonbury Abbey scripts, is the presence of knowledge quite outside the experience of the medium, or indeed of any living person. A second sign is that whatever name be given as that of spokesman, to identify the source, the substance of the communication will, in all the

best and most important messages, be found to be the work of a group and not of a lone individual. A third characteristic, and perhaps the most significant of all, is the persistent stress which they lay upon the necessity of developing in every individual that germ of the wider social consciousness to which I have referred. And who is Platonius but a spokesman for a school of thought which may bring to us the stored wisdom of many centuries and the combined intelligence of an unnumbered multitude of thinkers sympathetically associated?... it is this educative value which I so much appreciate in THE TEACHING OF PLATONIUS."

Frederick Bligh Bond, F.R.I.B.A.

INTRODUCTION

by
Frederick Bligh Bond, F.R.I.B.A.

I feel assured that admirers of the timely and inspiring teachings coming from this source will not be disappointed in the further installment given in the fourth series now issued.

The time has gone by for any question as to the source itself since it is now manifest that the true criterion of value in all communications that reach us from subliminal sources rests in their intrinsic value—and the value of the Teachings of Platonius in a sense both spiritual and practical has impressed itself indelibly on the mind of all thoughtful and sincere readers. Their peculiar adaptability to the needs and problems of human endeavour at this critical time is also obvious: for this is a period of unfoldment of new vistas and avenues in the path of our racial progress in which we need more than ever the guiding hand of the spirit of Wisdom and Understanding, in our pilgrimage towards the evolution of a higher and more perfect form of social life and conduct.

The Christian religion was known to the apostolic teachers to be no new thing. As an old writer has said: 'That which we call the religion of Christ and which has come down to us from our fathers has been always in the world and indeed there never was a time when it was not.' Saint John in his first Epistle reflects the same knowledge (Ch. i. v. i) "That which was from the beginning, which we have heard, which we have seen with our eyes...&c.

It is fascinating to study the growth of the true philosophy under a sustained Directive Impulse that cannot be denied and to follow its development from the time of Thales (VI. cent. B. C.) to that of Socrates,* and thence onwards through the school of Plato and his followers down to its final fruition in the Christian system. First, the philosophy takes cognizance of Nature as something other than the human soul: then under Socrates it turns in upon self-contemplation and Man is called upon to probe all the recesses of his mind and heart. With Plato a third stage is reached and this provides the first philosophic link between the soul of Man and external Nature. And finally in Christ the doctrine of the social consciousness and the relation of the individual soul both to God and to the Neighbour is made clear and the path at last opened for Man to the ultimate attainment of the Kingdom of Heaven—the Kingdom Within and its manifest reflex in the world Without. And it is as an aid to the evolution of this new stage of consciousness that I feel Platonius to be a wise and truthful guide—ay, even a missionary spirit from a sphere of greater knowledge.

* Suggested reading: "Before and after Socrates" by F. M. Cornford, Cambridge University Press, 1932. Price 4s 6d net.

CONTENTS

	PAGE
Comment	7
Introduction by Frederick Bligh Bond	9
Author's Introduction	13
Foreword from Platonius	17

PART ONE

I. World Crisis	
II. Spiritual Evolving	54
III. The Power of Thought	110
IV. The Keys to Truth, and Related Subjects	124

PART TWO

V. Group Messages	139
VI. Various Themes	180
VII. Meditations	208
VIII. The Doctrine of Brotherhood	217

INTRODUCTION

DURING THE YEARS 1932, 1936, and 1941 the first three volumes of Platonius' teachings were published, and now in 1944 the fourth volume is to be published. As I said in the introduction to Volume Two:

The messages purported to come from a very high source, a teacher who had evidently absorbed much of the wisdom of his own teacher, who tells us was Socrates.... The teachings speak for themselves. They seem to me to be of definite concrete value for life as we are living it today.... There is nothing the writer could add that would enhance the truths of these teachings. I have a believing mind. It is not difficult for me to believe that Jesus Christ is the living Son of God, and that His so-called miracles were the natural results of a life and spirit exemplifying a complete oneness of being in God. His complete understanding of God's laws and purposes enabled Him to use His powers for the benefit of mankind in the large and for individuals in particular, whenever His compassion happened to be appealed to during His material life here on earth.... I have for some time intuitively and thinkingly believed that everything Jesus taught had to do with the reality of the spiritual life and that at no time did He ever once try to bring definitely to men's minds anything outside of spiritual truth. I believe because of that high and lofty purpose and because of this continual living in the spiritual world while functioning in the material, that therein is to be found one of the reasons that He has been so greatly misunderstood by so many who live and function only in the material. Hence when Jesus said "Ask and ye shall receive" no greater truth was ever given to mankind. But He was talking only about spiritual blessings. There must be a deep and earnest desire for the inner seeing and hearing, a real consecrated seeking after God's truth before the light

that shows the path may be seen. Hence the possibility of guidance through intuition, inspiration, or revelation.... Jesus said, "Ye shall know the truth and the truth shall make you free." To me that means mental and spiritual freedom, upon which source our inner life feeds. So I wish to testify gratefully to a deepening of my own consciousness and a gradual freedom from imprisoning inhibitions, in the world of thought, due to the experience of having come into contact with these direct simple expressions of Truth which have given evidence of the limitless good that surrounds us and is ours for the seeking.

In my introduction to Volume Three, I said further:

The god Baal, materialism, has been weighed in the balance by this age and found wanting. The urge for union with Truth is still in existence. We, as a people, must uncover it and let it flow unimpeded in its rightful course.

These teachings have been received, as have the others, in two ways: one, through an unprofessional medium, Mrs. Dora Drane; and the other, inspirationally by myself in hours of meditation.

The difference between this fourth volume and the first three is chiefly in the arrangement of material. The continuity of thought remains unimpeded. Instead of dividing Platonius' messages and my own meditations into separate chapters, I have let it flow on uninterruptedly, indicating its source by the initials or name of the one speaking.

In 1942 a paper-covered supplement to Volume Three was printed and sold. It seemed at that time that the messages received were most pertinent to the world affairs then taking place.

The contents of that supplement are included in this book.

There is considerable attention given to the world crisis and the world revolution and its accompanying ushering-in of the new age. The main body of the book comes under the title of "spiritual evolving" which involves the unfolding of man's soul in all the ramifications of everyday living. This gives one the urge to attempt to transmute the experiences of material living

into a living reality of spiritual continuity that allows an inner seeing and knowing.

In another chapter Platonius discusses the power of thought, and with telling effect he places the emphasis for all of life's construction and destruction on just that power, showing us from which source we may safely derive that discipline and power. In this part of the book I have re-arranged the material under its definite subject-matter, and following this there are several messages called group messages. Platonius' introduction to these is explanatory. They are exactly as they came, regardless of whether the subjects discussed are related to one another.

The group work was especially valuable. For a group of people to meet regularly in thought and prayer devoted to the higher consciousness is an inspiring as well as aspiring experience. To build into one's heart and mind the groundwork for non-personal living, one must at stated periods discipline and devote his thought to God's purpose. Platonius makes the statement that the great objective is God. To begin to understand that statement there must be an inner searching for the God within before one may realize the great objective without as well. It is encouraging and strength-giving to do this with a group of like-minded souls whose desire is to exemplify more truly their inner lives in outer practices. There is a quiet assurance in this single-mindedness of a group whose motive is integrated in sincere and unselfish prayer for mankind. Service finds its fulfillment in various outlets of activity. There is no outlet of activity that is not bulwarked and stabilized by selfless prayer. Thus have this group honestly and whole-heartedly given themselves over to the direction of their hearts and minds with an earnest desire to help their fellow men and hold high in their lives the light that our Lord has given them.

The messages to S. R. are to Stewart Robb, a young man of great promise, whose intellectual attainments and consecrated spirit have led him into fields of research and accomplishment. I included the messages to him because I think they have a contribution

to make to this specialized material. They purport to come from one of the Hierarchy, a group of teachers who are entities of great wisdom on a higher plane of vibration than our own. Mr. Robb is a writer and translator and has published several books on prophecy and religion.*

The last chapter in the book is on the brotherhood of man. That idea is in truth the keynote of this volume. It is the thread that is woven into all of the messages. It is the crux around which all of Platonius' reasons for speaking revolve. The great and absorbing struggle of mankind with material living can only be solved in this powerful idea. The subtle and wily tentacles of man's lower nature cling to the doctrine of separateness, and upon that doctrine does self-centered man base his living.

Platonius warns us of the half-way thinkers—those who are enmeshed in materiality, and he beckons us on and up to man's higher nature where one finds his home in God. The brotherhood of man is a stepping-stone to that home. Plato once remarked that man should lift the eye of his soul above the outlandish slough in which it is buried and set his eye toward the Elysian fields.

Platonius has said, "Man's future is determined by his past effort, his present purpose, and his use of the great gift of choice." It is inevitable that man's past effort should be the platform upon which his present activities take place and also the ground in which the roots of those activities spring. His present purpose is determined by those activities—but always there is either the fulfillment of a beneficent life or a way of escape from a destructive life in the great gift of choice. Emergent evolution is possible because of this power to choose, and thus may man rearrange and re-define his attitude toward God's laws or karma. Let us hope for a re-defining of our motives and let us pray for a choice in harmony with the great objective—God, speaking to us in our hearts through the brotherhood of man in action.

HARRIET H. DALLAS

* "Nostradamus on Napoleon and Hitler." "What the Future Holds."

FOREWORD FROM PLATONIUS

THE BOOKS that have been arranged around my teachings may be called a series of text books. We now approach the period of absorption and comprehension.

Going over in a flash all that has been said, one must recognize that there has been nothing new said. Teachers throughout the ages have given the same instruction under one form or another. It is the hope of each individual teacher that he may set in vibration some note of response within the consciousness of the pupil and then exhilarate the thought—the seed of which is found in the first response until the pupil is finding his own way through the maze of experiences and until he absorbs that portion of the teachings necessary for his individual growth. I do not ask anyone to accept these teachings. They stand in no need of acceptance. I only hope that those who study them will make their own such portions as are assimilated by each one's individual thinking.

At no time have I claimed authority for myself, for my words, individual authority. At no time claim I any such authority. These teachings are, as you know, transmitted through many of the Elder Brothers to many who have ears to hear. No doubt transmitted variously according to the receiving instrument. The substance, the essence is from instructions handed down to us from the Hierarchy. The reason is clear. There is planned procedure for the development of humanity at this particular point in man's progress. The plan is more definitely outlined because of the vital importance in the new cycle. We know those upon earth who dedicate themselves to the great service of humanity under the banner of unity, unity of purpose, unity of desire, searching out ever new ways for expressing this unity. The spirit

of good will in humanity is the essence of the new era. One should be gentle in his insistence but constant in his expression of the idea. Men of good will: that is just a phrase, a catchword, because back of those words one will find the force that will cement the war blocks in the building of the structure for the future world.

In giving out the teachings it is suggested that you emphasize in some foreword the fact that the lessons are but signposts on the road toward knowledge. There is truth in all statements, but in no statement is all truth. Where one finds apparent contradiction he should recognize the fact that each statement represents a viewpoint, a single facet for light. It is the synthesis, the blending that is the aim. Each student of necessity must interpret the teachings according to the light that is his—no other way. But he must also be instructed to look about him and attempt to apply the knowledge that he may gain to his life, to his individual progress, and to the progress of mankind toward unification with God.

Therefore in giving out the teachings of this last period one should realize and make clear the inflexible quality of words and the necessity for stating from various angles the same suggestion; for words are golden to one ear and lead to another.

THE TEACHING OF PLATONIUS

PART ONE

THE TEACHING OF PLATONIUS

I

WORLD CRISIS

FEBRUARY 23, 1941—Democracy is a clear, deep, flowing river. Democracy is not a system of government. Democracy is not of the mind. Democracy is of the soul. It was old before records were kept. Democracy was the ideal toward which all enlightened souls marched. Democracy is the life element in human progress.

There's an old myth, the myth of Prometheus. Then was the first out-picturing of democracy, to bring light to the earth on through the ages. The master Plato preached pure democracy, though emphasizing the creative power of the mind more than the creative life force of spirit. He nevertheless was a great prophet of democracy. Never was the essence of that word so clearly defined as by the Master Jesus, "Love thy brother as thyself." Therefore shall democracy survive, not because it is a form for group government but because it is the life-giving germ hidden in the heart of all mankind.

Some many moons ago you were told that this great struggle for freedom, this battle of progress against destruction would be won at a stated period, and so was the great battle won at that point. You were told that the period would be long, the period during which the manifested evidence of victory would emerge. The period grows shorter. From the viewpoint with us, the perspective is broader, the time element is practically eliminated.

Such victory could be recognized when defeat for those struggling heroically seemed almost certain. When Surprise overwhelmed the valiant fighters for freedom, the moment looked dark, that same moment looked bright for the leader of destruction. Then was the battle lost because within the hearts of those fleeing for their lives, the tiny sparks of living flame of hope, of realization, burst into life-giving courage. That courage and determination mounted until new hope was born in all whose ideal lay in brotherhood.

We now return to the thought of the leader of destruction. True it is that he had grasped power firmly and not with understanding but with tenacity representing selfish triumph. Satan himself is the great master of persuasive powers. 'Tis through this power of the word that the first onward march, successful march of evil, gained advantage, but in that dark hour when hope seemed lost for the freedom-loving peoples the leader of evil lost his grasp of power. Why? How? Herein lies the secret, some mystical quality of the non-self had possessed his mind. He was diabolical in his cunning, and working upon the age-old desire for national strength, he led his people through the power of the mind and power of the word, but when victory seemed assured he paused. He paused and allowed the idea of triumph to associate itself with personal aggrandisement. The mystical quality of the non-self slipped through his fingers. Self took the helm. From then on, the dependence has been little by little handed over to the realm of force.

Already that germ of doubt, the deadliest germ, is eating within his soul; doubt accompanied by unbelief in good will slay the man and the disintegration of all he has achieved will follow.

There are subversive forces in the U.S.A., and they are an infection in the blood stream of the nation, but an infection that can easily be walled off and thrown out. The group thought of as America is virile with the virility of youth, in many ways boisterous, in many ways pursuing its own momentary pleasures,

but virile with the virility of youth, clean and strong at heart. Given this great opportunity for awakening, strength will gather, creative thinking will bring the race safely to maturity.

Your leaders have the ideal of the brotherhood of mankind before their eyes, some clearly defined, some vaguely felt. Leaders need not be overconcerned by the bickering minds of the professional politicians. Why be concerned? The great ship sails on!

H.H.D.: How else except through a great catastrophe are these bandits to be destroyed in Europe?

Platonius: The catastrophe will come, the catastrophe resulting from fear, fear that power may be slipping away. The catastrophe will overcome the thinking of the leaders. Recognize that already the various peoples are stirring softly to loosen their chains, fearfully, therefore softly

H.H.D.: Will the catastrophe take the shape of an earthquake or some thing similar'

Platonius: No, no. Quarreling, jealousies, mistakes in judgment regarding campaigns, and hesitation. Already there appears to be need for overclaiming of future activities, bragging is born from fear. Three major battles will be lost by these dictators. The disintegration will be rapid. The fortitude needed in one's thinking during the oncoming season is great. The great victories will come piecemeal but accumulative, victory is assured a firm foundation. All the help that can be given should be afforded at this critical period without delay, without undue concern over your internal problems, but that will be done.

H.H.D.: From your point of view do you see the consciousness that will produce the passage of the lend-lease bill?

Platonius: Yes, yes. Details may change but that is the next step. Have no fear for the future of your internal government. Mistakes, pitfalls, difficulties, yes. However again remember the virility of youth that is yours. The great mass of your people are clean thinking, honest thinking, humanity loving people, such a force for future building! Democracy is of the soul.

MAY 15, 1941—There will be some disastrous and overwhelming focuses of destruction. However, do not be overly concerned. One period which to our eyes threatened to be almost insurmountably difficult has passed with comparative ease as though great waves rolling toward you have been slowly spreading themselves out and the moment of contact brought no great danger. However those waves will rise again with threatening blackness to roll down upon the brave people in the forefront of the battle. The happenings of the present immediate period hold more significance than your analysts are able to recognize.

The undermining of the forces of destruction continues with increasing significance. The leader of the destructive forces on earth is becoming infected with the germ of fear, fear of self-destruction, fear of a strange, unclean quality of thought, inexpressible in your language. This will lead him within a short period of time to acts of desperation unqualified by judgment or hampered by the advice of his fellow workers. I do not venture to repeat this as an assured happening of the near future though it is so visioned by many observers and it is not to be discounted. The ultimate end of his destruction is assured, though whether within the period of nine moons or not, I will not venture to suggest.

It is right that your people accept full responsibility for your part in the work; accepting now, taking your battle stand will only assure your leaders a clearer understanding of the situation when the time for reconstruction arrives. We teachers recognize that this great moment of liberation must be approached with clear understanding by as many as we are able to contact through thought. Therefore we step aside from our habit of non-interference in various degrees. We make statements which must be accepted on this basis. Our position or seat in the great amphitheatre, if you wish to call it that, gives us a better view of the stage than you upon earth can have. Perspective helps, a vision of the sweep of events on the larger stage aids us and also a quality of thinking which includes past, present and future gives

us an assurance that we are seeing things more clearly than things can be seen on earth. But at the same time to a degree our vision is limited and may be individual in quality. Particularly are we uncertain regarding the time element and uncertain regarding detail of performance.

* * *

This age is a time for reckoning, for getting in the many threads, tying them, knotting them here and loosening them there. Soon the pattern will be spread before the eyes of man and he will see what he has been weaving, what is the sum total of his work. Year after year, age after age, man has worked consciously or unconsciously. He has been taking his part for the pattern making of the human race. Man's future is determined by his past effort, his present purpose and his use of the great gift of choice. As never before in the history of mankind, that powerful weapon of choice plays its part. The two elements clear to the front in this picture foretelling man's immediate future, destiny it is called by the short-sighted, are the gift of choice and mercy. The immediate future is so infinitesimal. Yet it is as though in the march of the development of mankind, some commanding voice had called a halt and this immediate future, one, five, or ten years, is of tremendous importance in the direction that the armies will march when the pause is over.

* * *

JUNE 24, 1941—There are two kinds of leadership, one inspired by a love of humanity and one possessed by the enemy of all that is good.

(1) Inspirational leadership results in group enlightenment and spreads, seeping into group after group, letting in light here, there and everywhere, long after the individual leaders have ceased to control. Such leadership you have in your country. Such leadership have the British peoples.

(2) The other type of leadership, wherein a man is possessed

of evil, dies with the instrument. However, during the period of possession such leadership is strong and brings about rapid results, results that may as rapidly crumble and be destroyed.

We spoke of three climactic periods. The first you recognize. It was basically more far-reaching than your analysts may have judged. The second is in progress, and the third already is in process of formation. We refer to the statement made when last we held contact. The first was in progress a month or two ago. It was in Egypt and the islands. We made this statement covering the time following the statement, not covering the entire conflict. When the statement was made we were speaking of the future.

The second now is in process, the result of which will be of tremendous importance, particularly from your own nationalistic viewpoint. There will be periods dark because all who fight a losing cause fight their best, and there will be from the west a surprising period of shock, a sting of a hornet. It will do no harm. The hornets of the human race, so we can call that clustering, swarming, sharp-stinging group, the Japanese, no harm of ultimate proportion from them.

The third period to which we referred will follow this ill-advised struggle of the Germans with their neighbors. Already does the obsessed leader begin to see visions of defeat. Much harm will be accomplished before he falls but already shadows of fear like yapping dogs are at his heels. There will be a new order in the States of Europe but not the new order dreamed of by evil leaders. Now will men's intent toward good be seen to emerge as a force united. Not yet, not yet, may your people relax in effort. Much, much must be accomplished.

However, it is envisioned here, this third climactic period through which release from the tyranny of fear will come. God's name be praised.

* * *

AUGUST 12, 1941—In all truth in this great war, humanity is the

battleground and the great objective is the fact of God. God grasped as the great underlying fact of existence. That great fact of God is the objective. Humanity is the battlefield and the emerging of the realization of the brotherhood of man as a working hypothesis for future generations, that is the prize to be won. That is the prize that will be won when this struggle subsides.

The great culmination sought for by spiritually conscious man will emerge in the year of our Lord 1942. Emerge often to be submerged, rising again and again ever higher, ever more clearly defined. We spoke of the simple, the potential power of the simple. Cannot you visualize the simplicity of this great emerging? Could man be made to believe that God is love, that God is the essential fact! The phrasing, could man be made to believe, that is the paradox. It has been said that if God be infinite, then also would be His power to make man see the truth, the light, the ultimate. Naught so, for again do we remind you first of the great gift of choice. The great teachers, masters beyond our learning, our grasp, can endeavor to supplement man's individualized desire for truth, supplement man's individualized aspiring. They may supplement, uphold any attainment achieved, but they may not superimpose their knowledge upon the finite mind, else is God's great gift of choice revoked.

Always take care that at no point do you smother hope, no matter what the objective or however childish the expression, for hope is a motivating force behind man's aspiring. Therefore let all go on their ways hopefully. Pray that each man may march forward, each according to his own accumulated quality. Let him march on, aware, awake, and unafraid.

* * *

SEPTEMBER 16, 1941—We might touch in passing on the movements in the world conflict. Already do you see that whatever amount of vicious buzzing the wasps may do, they instinctively realize that once this sting is entered—thrust into the enemy body—they will die. Therefore self-preservation being a basic

quality in the life of a nation as in the life of an individual, there will be no thrusting in of the poison instrument that stings unless in fear and confusion such an act is brought about without intention. As to the awakening of hope throughout the world, we find the assured reason for thanksgiving. Such awakening was to be when we could not say, but hope opens flood gates for inflowing strength and renewed determination.

The beginning of the end of the first act in the birth of the new age is come. This is the beginning of the end of conflict. Already are the heralds sending forth suggestions for reconstruction. This is no time to lessen vigilance—no time to take the spur of apprehension from the mass of the people. Nevertheless the time has come when those of vision must begin to look forward to the day of reconstruction. There are leaders whose vision is more comprehensive than the mass of the people realize leaders in your own country, and in all those countries fighting against darkness, no matter what their political alignment may appear to be at the moment, who realize the situation.

H.H.D.: Will you compare Communism with Democracy?

Platonius: In the first analysis each is but a name given to a certain block of associated ideas, formed for the sake of governing in prescribed lines. In essence the difference is slight—once you wipe away the influence of certain leaders who have through power of personality and circumstances molded a statement of an idea more nearly into a form beneficial for their own purposes. Basically a Democracy is a projection of an ideal for the advancement of mankind—a projection from the mental realm. It is in essence an intellectual conception. While in essence, Communism is or should be more nearly a spiritual conception for the advancement of mankind. By advancement understand we mean for the unity—the brotherhood—of mankind. Mark what we said before, this statement holds only if you are able to wipe from the slate of your mind the misconception and misdirection brought about by certain powerful leaders working for self instead of for the ideal of brotherhood.

Therefore in analyzing the ideologies of groups, bring to the forefront of your thinking the essential differences in the ideology of the two, one backed by elemental selfishness (fascism) and one backed by elemental interest toward sharing. Leaders may have prostituted this elementary idea of sharing, in other words expressions of the brotherhood of man. But basically the ideology of the group stands and may be directed into channels ultimately of great value to humanity. You may smile if you will when you clearly grasp the possibility of molding to the purposes of pure democracy the fundamental purpose found in the ideology of a group you have long considered alien and dangerous. Leaders, particularly those who have lost sight of the original intent and envision personal power as a name, such leaders may and will be replaced. Analyze carefully the intent of these remarks.

Ultimately a new world will evolve. In days long past democracies failed largely because they were built of mind matter, not permeated with heart matter. There is a good possibility that those working along plans for reconstruction after this world agony has been absorbed, there is even a probability that within your nation will be found the scaffolding upon which a true democratic communistic government may be built. Nothing that belongs to your nation by right of spiritual vision will be lost or pushed aside. So-called constitutions may be or may not be modified, but the essence of the spirit of liberty written into the Declaration of Independence and written into the Articles of Union will stand because they are of the spirit.

Freedom is not unlike your garden. It must be replenished and worked over. It must be protected from the elements—spaded and weeded—but beyond all constantly replenished. New life must be poured into it. In that lies one element for gratitude, that the day of reckoning has come upon you. Over-confidence, over-worship of the material comforts, over-enjoyment of supremacy in material power was beginning to eat into the roots of freedom—that wonderful God-given garden of man's planting. But

through this call, this uprising of national fear, a replenishing is being brought about—a replenishing of the vital life of liberty. God, the gardener, symbol of the new age, still and forever, works in mysterious ways his wonders to unfold.

* * *

DECEMBER 30, 1941—What of the actual condition at this point? The wasps encouraged with false ideas of strength gained from the buzzing of their own wings in the air, listened to the voice of the devil, listened to the voice of the tempter. They believed in the promises of their vain imaginings. The choice they were told was annihilation or annihilate. We used this simile once before, once the wasp stings he dies. It is so written.

War that is a holy war, war for freedom has spiritual significance. But nevertheless it must have its dark side, its horrors, its agonies, its brutalities, its death for thousands but it has been told that one must not grieve for the living or for the dead for sure is death for the born and sure is birth for the dead.

* * *

From the beginning, all of our contact has been preparing for this day of struggle. All the Elder Brothers—all the teachers in contact with disciples—have been preparing for this great period in humanity's march toward its rightful status, toward the time when, as the great Master preached, the brotherhood of man on earth will become established and the great prayer answered, "Thy Kingdom Come."

The keynote of man's responsibility at this period is action. All energy, mental or spiritual, must result at this period in action. The time for metaphysical argument is not now. In all truth all metaphysical teaching should reach one's ears at this period with an undertone of reverberating emptiness. All energy, mental or spiritual, should be transformed into daily action, whether translated as mental attitude or as physical energy.

All those who have glimpsed truth through periods of meditation and prayer must produce the concrete results of such meditation and prayer shown through action, granting that wise action may of necessity be based upon patience and willingness to subjugate individuality, awaiting orders from within.

Definitely should one continue such practice of meditation and prayer as falls naturally within the outline of the hours of one's day. Also definitely beyond that we do not suggest over-amount of time being given to metaphysical study or outline of meditation. Now have all of those who have studied earnestly the outlines of the platform upon which man may build his strength come to the testing point and they should be on the alert, ready to serve in whatever capacity presents itself, receiving inspiration and understanding intuitively. A flash now and then is enough if one correlates that flash with past instructions. Thus there stands each man in the battle line ready to serve. The conditioning of that service is not one's affair. Nevertheless, earnestly conscientious reaching toward truth will fit one for leadership of one degree or another.

These statements may be connected with a picture given of our Lord Jesus suffering in the garden. Again is our great Master's suffering intense, knowing that through these many cycles mankind of necessity was left to his own development and unfolding. Whether it be slower or more rapid, each as an individual has been responsible for his own opening toward the light. Thus, at this tragic time of which one is being reminded, the Disciples slept or prayed half-sleeping. Now all must be on the alert. There is no part too small to be of help in this great battle. Often it may have occurred to one that the purpose of these studies along metaphysical and spiritual lines was for enlargement of the individual personality and widening of the individual viewpoint. Well and good in the past, but now personality must be dissolved into the impersonal and individuality must be merged with the mass. Therefore be alert and ready for concrete service, however small.

Those in the army of the Lord must unite as definitely as metal heated in the fire unites one particle with another, making a solid mass. So one thought blended with the thought of millions of seekers after truth must blend and be lost in the sea of the universal, to emerge in due time enriched, beautified, and enlightened, still with the glory of the individualized statement of God. One in many, where there is also many in one. Patience and readiness to serve are all that can be required. There are many who will gladly fill many important detailed duties who have not been preparing consciously for this day. Therefore, should one encumber his hours with duties comparable to the ability of many eager for service, he would be obstructing the working out of plans. Each one's individualized call to action will emerge. He should be ready. The lack in all organizing of forces is in the key position of the organizers—that will eventually emerge and those qualified to direct will be called upon.

There is a great lesson to be learned in considering the action within inaction. May love and light and suffering and death find expression in all mankind for the will to save—the power to save. The power of the Elder Brothers mingling with the power of those on earth who have glimpsed the glory of the brotherhood of man is being united with the great force inherent in truth. It is being directed against evil and directed into the will to save. Pray with us constantly: Thy will be done, Thy kingdom come on earth. Amen.

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FEBRUARY 10, 1942—Today is vital. You might call these days through which you are all living as judgment days, not the orthodox idea of final judgment. Perhaps it would be better to say they are days of examination. These days are filled with conflicting judgments. For an individual on his own responsibility he must be wary. Individuals, groups, nations, and races have their special vices. You might replace the word "judgment" with some word which will signify all that is to be learned regarding discrimination

and balance, if such a word is to be found. In this connection no doubt the greatest virtue an individual may express is the virtue of the power to withhold judgment.

In this great climax towards which mankind is rapidly moving, not only mankind is concerned if by mankind you mean only those manifested in material bodies. Spiritual man is also approaching the day in his evolving, the day of crisis, climactic crisis. The whole struggle, as you will have perceived, is toward the attainment of immortality—at oneness with being. Immortality attained through the process of becoming at one with God. The body glimpses its way toward the attainment of immortality only through courage. The spirit glimpses immortality through the window of vision. All this is true of groups as of an individual. You think in terms of a nation. What is it? It is not geography. It is not blood nor race. It is not propinquity of individuals. A nation is an idea, an idea founded upon an ideal. When that idea finds expression through emotion into the realm of action, a nation comes into maturity, so national spirit is but the outward expression of the nation's being.

Consider this war through which national spirit is finding expression. Compare it to other great wars. Consider the Revolutionary War. It was a war of individuals seeking haven wherein they might find expression of individual freedom. In your Civil War there was a conflict of group with group. Ideals were struggling to form themselves into ideas. Those ideas were worthy food to be fed to the infant nation, helping sustain and helping toward growth. In the so-called First World War, what did one find in the national consciousness? There one finds complete expression of the adolescent nation. There was great bodily courage and immortality was visualized and reached for and there was a great amount of adolescent assurance, bragging, swashbuckling and a comparatively easily won battle. The adolescent youth returned, to toss aside the trappings of war and assumed again his childish seeking after pleasures, material gains, excitement and profit. Now through this world cataclysm is the nation coming to maturity.

Now is it assuming proportions worthy of the dreams of the past years and because of this new-found acquired status of maturity, great responsibility must be assumed.

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The ultimate triumph of good over evil—yes, of that you all may have assurance. However, ward against the danger of complacency in such assurance. I have said that courage cannot be born in man except through fear. Rightly analyzed that statement stands. Therefore great masses of people coming into their part in this national maturity must be awakened through fear of possible defeat. In truth defeat is possible, possible and yet ultimately impossible. However, a nation just past the adolescent period may easily laugh off the reality of responsibility taking it somewhat as a gain. Those who have had glimpses through the windows opened toward the light, those who have had vision must still warn the people of possible dangers and must prod them toward action. They must awaken courage through fear because vision as yet is not the perquisite of many. All this should be thought over intelligently and sorted out bit by bit. One should mull over results and find himself back to the fact that these are days vital in judgment and the greatest virtue for an individual is the power to withhold judgment. Judgment must be in abeyance waiting for the complete analysis through balance and discrimination.

* * *

When a nation comes into the days of maturity, the qualities of the adolescent cling about individuals representing the national spirit. Nevertheless, through groups enlightened by vision is unity manifesting itself—unity of purpose and the unity of ideal manifested as an idea worthy to be used as a foundation for national structure. I am not speaking of judgments relating to this or that detail. It is through constructive criticism that group judgment may be advanced and ultimately ideas be formulated. I am speaking

of the inner judgment of the spirit which must be withheld, for, no matter how earnestly prayers are offered, or how truly glimpsed the light may be, perspective is still not wide enough for judgment.

There are those on earth today who have done great service through the ages. They have experienced a rebellion of spirit that might be signified by desire to toss all experience away and start again. That very impatience of soul expression of individuals can be most disastrous. The masses must learn courage through fear. We are not speaking of detailed individualized errors, mistakes. Remember that. The great mass of people must be awakened to fear if national courage and purpose is to be obtained. Judgment withheld by those people who lead, teach and fortify others may be likened to the judgment of the great masters similar in kind if not in degree. We recognize dangers incurred through individual selfishness or bombastic self-assertiveness, or even the individual misinterpretation of facts. We recognize such dangers. We also recognize the duty of an individual to direct his efforts towards proclaiming the dangers honestly and with vigor. However, behind your recognition of individualized mistakes which may bring dire results to the national body is your realization of the ultimate outcome, the ultimate assurance that evil will not overcome the good, and with the knowledge of such assurance comes the necessity for cultivating the inner virtue of which we just spoke.

That is the judgment of the nation, of the race, and the judgment of the ultimate attaining for humanity. One must never put an obstacle in the way of faith. All courage born of fear has to reconcile the statement of truth that all will be well with God's children. The eruption of false ideas and false directing and childish self-aggrandisement crop up like weeds all over the soil. The all-perfect outcome must be reconciled with the struggle at hand. Reconcile the necessity for fear, without which there is no courage, with the assurance that where perfect love dwells there is no fear. These great opposites must be reconciled and made to flow

in one great channel for national growth and attainment. The great vision holds these two facts.

No doubt you realize more clearly today why we speak at length about the value—the virtue of withholding judgment. We refer not to detailed arguments and conclusions regarding comparatively unimportant details of government. All that is a part of the individual thinking, living, and acting and rightfully should be discussed and debated upon. But concerning larger movements, judgment must be withheld.

* * *

You have been told repeatedly of the ultimate victory of the forces of light. All that stands. All that has been said and need not be repeated, nor is it in any degree to be modified. Regarding certain details, the picture drawn in the large scale that we have been privileged to glimpse included many details which of necessity assume varied degrees of shading. Why would we vision certain conditions and report later, finding the report inadequate in detail. Why? Because details in mass movement forward or backward are governed to a definite degree by the ever active law of cause and effect actuating through individuals. As an example, it appeared that your people would not be drawn into any appreciable degree of strife, appreciable degree translated into terms of individuals drawn into the fighting forces. Nevertheless, this law of cause and effect working through individuals acted somewhat as a ferment, stirring them individually until an ultimate group or mass quality rose to the surface. This law of cause and effect determined through accumulated amount of self-complacency, self-assurance not based on action, resulted in the appearance of a vital defect in the large groups because, as you have been told, from the mass of your people the leaders of the future are to be found and from the mass of the people must the poison of self-complacency be removed lest it weaken the national consciousness. Therefore will strife act as a tonic.

Note this necessity for individualized struggle is not forced

upon your people from above as a needed remedy or punishment. It is forced upon the people from within the individual consciousness. It rises from below and assumes proportion on the surface.

Fortunately many of you are able to recognize the value of strife. The necessity of strife is an effect from inner causes. At the same time hold no brief for any statement that presents an idea of ultimate defeat because of this defect appearing at this time. Drink deep of these days for the water of life rises from the bed rock of struggle. Who can command unless he has learned to obey? Who can lead unless he recognizes the privilege of following under great leadership? The great leader of the future must have disciplined individuals capable of leadership in their turn, at hand, when the day of reconstruction comes.

* * *

We look for leadership from among the ranks of your people and already unconsciously such individuals are being made ready. The greatest joy, the greatest moment of intensified joy possible to man, is the moment when he awakens to the consciousness of complete humility. Therefore, the great leaders who will emerge are not vaunting themselves, are not conscious of the force within them but are ready for leadership. You may be assured humility has been experienced by them.

For your part, remember the value of little things. There will be many fearful souls. A handclasp, a smile, a nod of comprehension will be of far greater benefit than any amount of talking from a lecture platform. Those behind the lines must not forget the value of the human touch of friendliness.

Do, not deplore the fact that your people have been brought into the actual struggle, for from the stuff called agony will men hew and fashion for themselves a more lasting figure. Man was made in God's image, you have been told. Better say man must make himself into God's image. And so welcome struggle and strife.

H.H.D.: You said the wasps (the Japs) would do little harm but so far they have done a lot of harm.

Platonius: So shall they perish. We did not see the accumulation of poison that would be released when the wasps swarmed from their nests. Nevertheless the simile stands. Also we have just spoken of the accumulated effect of the national virus termed complacency. Cause and effect—there you will find the working of a law through individuals that frequently is not discernible from our standpoint. The large picture thrown upon the screen of our vision, that we see and occasionally may report. You have at hand an illustration of the reason why it is inadvisable to attempt reporting upon detailed changes. Not often have we assumed to transmit statements which could be considered as prophesying the future. In the large, such statements as have been transmitted to you stand irrevocably, must stand. The temptation to answer detailed questions regarding passing events is great in proportion to our nearness, our degree of response to humanity's hopes and fears.

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Therefore has it been better that the great amount of our communication has concerned itself with the developing qualities within the human consciousness which would determine in varying degrees the direction of effort and at the same time modify, not the law of cause and effect, but modify the current within a given situation termed cause so that effect might be modified. That idea has been given you in connection with statements regarding the karmic law. Those two laws, so closely bound together, are different facets of the same flow.

Karmic law is a law of cause and effect—correct. The law governing individual actions referred to as the law of cause and effect may not be as deep-seated. For example, minor actions in a man's life are worked over, absorbed, done away with almost, through their own effect, therefore not taking actual place in the underlying karmic law. A karmic law extends over many lives

and affects the stated quality carried at a stated point in the causal body. Through casual use of the term, the law of cause and effect is applied even to daily and hourly happenings.

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April 28, 1942—Humanity approaches its greatest test. This greatest test will appear after the material battles have ceased. This test is how to overcome evil after the physical battles are fought. Therein lies the test of humanity's strength and readiness for the new march into realms of harmony.

How overcome evil? How shall that evil manifest itself? By an intruding of renewed interest in materialism, natural enough in men's thinking, easily ascribed to the realm of reward or relaxation following fear. Guard against that day by building a defense now. The defense is to be found only through the centralization, the visualization of the goal, mental visualization of the goal of brotherhood. That thought must be so strongly entrenched that no inrush of renewed interest in material living can efface it.

Expectation builds a pattern. That pattern must be etched with grooves of thought so deep, so sharply drawn, regarding the goal toward which this frightful warring is cleaving a way. That goal must be spoken of as a centralization of thought regarding the brotherhood of man. Do not allow ignorance to minimize the importance of individual right thinking. The potentiality of individual thought is great, but the power from the centralization, the focussing of individual thought, is creative. That centralized right thinking is the defense for mankind's building of a new civilization. That defense must be as the strongest, greatest dam, holding back the rush of waters of materialized thinking, sure to flow once the tension of great effort is relaxed.

Humanity is walking upon a precipice and there is a possibility of a disaster, a possibility should man forget that the foundation under his feet is built upon the law of brotherhood, the law of love. Now is the time to centralize and fortify. There must be no pause, for paradoxically the followers of darkness seek life

through destruction of light. The clearer the light glows the more desperate must the struggle be. The leaders of darkness use unmanifested chaos as a force by means of which they will in their misguided thinking hew out a plan for so-called order. Unmanifested chaos brings about convulsion and releases emotional energy, which cannot be manifested or directed for long. The leader of the dark forces seeks to eliminate light, forgetting that without light he himself ceases to exist.

H.H.D.: Are they using that unmanifested chaos consciously?

Platonius: To a degree, it is a conscious effort toward manipulating this unmanifested chaos, turning it to a usable force. However, only through flashes of intuition is that idea focussed in the mind of the leader.

H.H.D.: Hitler?

Platonius: Correct. Only a mad personified egotism could harbor such an idea with any degree of assurance. Nevertheless, in the minds of power-loving, power-crazed leaders expectation can also build a pattern. Expectation, however unholy, nevertheless builds a pattern which will be followed by millions of unthinking individuals rushing blindly toward their fate. May that fate be the running up against this wall of defense built by men of good will through the power of centralized right thinking.

The progress of power obtainable through centralization of right thinking is becoming manifested rapidly and therefrom arises a possibility of the material warfare being ended in a shorter period of time than is generally believed by public opinion. It is good to perceive this vibration in thought. Thought recognizes no time or space. Once this war enters into the realm of thought completely, material warfare will cease.

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The new race will not be ordained from above. The new race must be created by its own striving. Such striving is abhorrent to the followers of the dark forces. Such striving is obnoxious to the leaders of the dark forces. For well do those leaders recognize the

fact that their influence on the coming race will be very slight. Therefore now must they impose their law upon humanity, if such law is ever to be imposed.

Now while the armies fighting for truth are rapidly assembling, assuming supremacy, now must the army of thinking behind the army of action augment their strength, and link by link build the chain of unity. People have accustomed themselves to the thought of battles. No longer do their minds shrink from the thought as a necessity. So also have the soldiers on the battlefield accustomed their minds and bodies to battle. It becomes almost a natural environment, so quickly does thought translate itself into habit.

* * *

JUNE 19, 1942—Already are the foundations for the progress of mankind being made. The foundations not only for peace but the foundation stone for the new structure is laid. Again must we reiterate the necessity for repeated affirmation of faith in the future of mankind, repeated affirmation of belief in the victory for the Lord's forces. At this point more than any other during the struggle must those who know the law proclaim the law. During the coming period when the struggle will be at its height this constant reinforcement is needed. This is a reinforcement of strength rising like mist from the earth from the minds and hearts of men of good will, because there is no fire like the fire of desperation. The strength of desperation momentarily outstrips the manifested strength of those whose aim is reconstruction, not destruction of the world. That strength of desperation burns with a terrific flame but there is no creative spiritual force within its burning. Therefore it burns in a retroactive way, destroying its own followers ultimately. But what reversals must be faced first we may not say.

Steadfast in your understanding of the ultimate objective, steadfast in the creative faith must all followers of light stand at this point in the battle. It is asked again and again why, if good is all-powerful, can evil appear to triumph even temporarily. To those

who make such a statement say, because the interlacing laws that govern individuals, groups, nations, law of karmic significance, are to be unravelled. They are to be formed into more constructive patterns before the way is cleared for direct march toward a victorious statement of achievement. Because even to this hour all men's aims are not clarified, though fear or apprehensive doubt may have forced them to join with the army of the avengers of evil.

H.H.D.: As you say that the laws of karma are to be formed into more constructive patterns before the way is clear as an answer to why evil prevails—do you mean that the lessons to be learned on this plane are still meeting the effect of the causes they generated and so must continue to do so until a balance is attained?

Platonius: Most assuredly. Cause and effect is so easily understood in small affairs. We suggest that men enlarge the picture until the idea or the word karma is simple. Karmic law is as simple as the elementary law of cause and effect. Frequently the effect of a cause is not demonstrated instantly. You have the picture in your question.

Some moons ago men of good will were undecided regarding what or in what amount certain elements should be thrown into the scale against the enemies, and what the balancing of values would prove was a question in many minds. But gradually the aim emerged, and as the aim emerged power increased. It is one thing, remember this when speaking of victory, to bring about a unified thought under stress of emotions, whether they be emotions of fear or vision. But it is another thing to hold that unity once victory is acclaimed. And now must you begin to build into the foundation strands as strong as steel, binding for all time the statement of the aim for which men of good will have entered into this struggle. Do not fear repetitions of statements. Do not shrink from repeated suggestions, for only through even, repeated strokes of the hammer can stone be blasted. Man's habit of accepting, whenever pressure is relieved, the comforts of the moment,

the easiest way, the idea of well enough, is a stone that must be blasted out of his consciousness when the great work of reconstruction is taken in hand.

Do not allow relief from the strain, when that blessed relief comes, to be marred by any thought of revenge, any emotion of hatred, any stirring of a sense of superiority; for justice is only attained through selflessness. That applies as well to a nation or a group of nations as to an individual, and justice cannot be obtained except by those of great courage. They must have courage to accuse and courage to recognize values and the courage of selflessness. Courage is the crown of the individual, and the individual is but a part of the great body of a nation.

We could at this point be tempted to deal with detail regarding the struggle, but should we give way to that temptation we would do more harm than good, for with the immediate future playing so definite a part in the struggle we would underestimate the importance of the stabilized affirmation that triumph is the Lord's in the Lord's battle.

Visualize faith as a rainbow arching above the battlefield. From its arc radiates the accumulated strength of prayers, mounting until they meet our prayers, and together form a radiant assurance that never again will mankind be threatened by such an avalanche of devastating emanations from evil minds as they have been called upon to face in this struggle. It is better that those who are not on the material fighting lines retire within the sanctity of prayer and wait upon the Lord.

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JULY 15, 1942—You were told that great battles are coming into climactic proportions. You were told that the period of disasters, darkness, and possible reactions toward doubt was upon you. Always when great steps in human progress are being taken, the resistance by the dark forces is intensified, as they sense approaching doom. Their energy is increasing. The fierceness of the

struggle is increasing, for an oncoming doom engenders an agony beyond comprehension.

Many men entered the struggle because of growing fear that their homes might be destroyed, their children's future imperilled, but gradually that fear is being burned away by the fires of righteous anger, and a unity of purpose is coming into being. When a new epoch in man's development begins there is a pressure of force emanating from the guardians of the race that gradually impregnates the minds of those fighting against evil. This pressure of force will be held until the rhythm of the new age is established. Never before in the history of man has it been possible to create a realization of unity between the Elder Brothers and mankind as at this present period. There are two reasons for man's realization of unity. First, preparation has been made over a long period by opening whenever and wherever possible channels of communication, holding open all such channels as were purified by an inner sense of purpose. The second reason is found in the fact that a new epoch, a new age, is being ushered in. That periodical change was established ages ago. In years some men count twenty-five hundred, some a shorter number of years as a period. Immaterial. The fact of a periodical rounding-up of accomplishment is well known by the students of spiritual science. Now must you be impressed by the necessity of disclaiming all backward looking, past delays, past mistakes. They are as nothing. Before the eyes of people must be held the banner of purpose, purpose underlying the reason of suffering, purpose justifying suffering and service, even such as men are facing at this moment. Shout into the ears of the fearful the assurance that all nations will emerge under the banner of peace. The oncoming generation must be taught that unity is the basis of all progress. They must be taught that the struggles of this hour are but the evidences of strength brought forth to open the gates into the future, into freedom. The oncoming generation must be taught that the only road to unity is reached by climbing the difficult paths of selflessness and service.

The last few decades men have become over-soft in their training of the oncoming generation. The Elder Brothers ask not the stern individual—effacing discipline of those who seek unity only that it may be used as an instrument of destruction, only as a unity by which to build weapons and forge for themselves seeds of power. But a sterner discipline of another sort should be the privilege of the young. Selflessness develops from the less beautiful quality of unselfishness. Thought that embraces the comfort and happiness of another is rightful food for the young. All this planning for the instruction of the oncoming generation is but another evidence of the assurance that the years of constructive living are already being formed on the mental plane and will be manifested for earth living.

What do you envision the principle of fire to be? Fire is the body of light. The dark forces find light in any form unbearable, and by this unbearable light will their power be annihilated. The fire of service, the fire of selflessness will burn away the dross and leave the pure gold of spiritual fire which is life-giving and will vivify the banner under which humanity is to march in the future.

Man has made a proclamation. Men of good will have formulated the terms of this proclamation. It is the statement of purpose by which the world will be reorganized. The purpose is acceptable under the law of brotherhood. The guardians of the race unite with men of good will in upholding this purpose, this proclamation of faith in mankind, faith in the Elder Brothers, faith in God who giveth the victory.

During this period termed pause, I suggest that one should meditate, not on the details of personal problems, not on the details of the progress of battle, but on the relation between the spiritual power and material victory. The victories are to come. Mankind must be very sure that the aftermath of material victory will be a complete recognition of man's obligation to man.

We do not mean to assert that an apparent pause in world affairs is to be entered into, though in probability some evidence of this point in the struggle will appear even upon the battlefields.

But we would convey a glimpse of the picture as seen by those above our field of vision. We as teachers are assured that for the present our material for transmitting information regarding details of the world struggle is withheld.

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SEPTEMBER 1, 1942—There is a majesty surrounding the struggle of these days. You are assured, not only by those of us communicating with your plane but by your inner realization, that victory is certain. Then why the delays? Why the uncertainties? Why the agonies? Your mind opens for the answers from those of us whose vision is longer, whose horizon is more distant. There is not the assumption that all communication from discarnate minds is infallible or inviolate, but nevertheless taken in the large it is right to think of those empowered to instruct from a here to a there as an indestructible spring without which the streams of life-giving water would be quenched on earth. Without the incomprehensible beyond in thought and in being, the sources of life at any point would stagnate, dry up, and growth would be stopped. So again we endeavor to answer the question, Why the delay if victory is assured. There are many ramifications to this answer. However, two outstanding points may suffice: First, it lies in the karmic law of evolution, the interlacing relationship of man to his group and group to nation. This requires very delicate manipulation. For at no point can the separation of group by group be complete. To karmic interlacing relationships man must be given time to untangle his own karmic obligations in so far as is possible. Because hand in hand with ultimate victory must walk justice. Justice must preside over the foundations of the new organization of countries. The second point in this complicated answer is to be found in the slowly manifesting secret weapon against evil, a slowly manifesting desire for brotherhood evidencing with strength and integrity of purpose, appearing in more unexpected places. This integrity of purpose—we have spoken of it so many

times—is the seed. The flowering of the plant will come when possible to assure the nations of peace on earth

With this victory assured, there must be as nearly as possible within the limitation of manifested life on earth an alignment, light struggling against darkness, good against evil. That can be dealt with. The danger to the immediate future comes from the half-way thinking of many individuals. The alignment must be made before victory can manifest itself, else the myriad of half-way thinkers will prove dangerous in time of peace.

A half-way thinker is an individual who has not been able to eliminate self-pity, self-praise, self-consciousness from his thinking. A half-way thinker is not concerned with purpose unless it affects his immediate comforts or desires. A half-way thinker knows nothing of heart devotion. The half-way thinker excuses himself along the line of some false idea of predestination or destiny. He must if possible be made to see that the intermediate road is swampland. It is better to face an enemy of light, for he may be overcome or won over, than to face the half-way thinker. Therefore are the lines being more and more sharply drawn and therefore has it been necessary for delays and more delays.

H.H.D.: Ambassador Grew has just returned from Japan, and he has said the Japs will have to be annihilated completely. Is that compatible with justice?

Platonius: In so far as those terms apply to a quality of being: yes. What we have just endeavored to transmit affects that question, the interlacing threads of individual karma, group karma, and nationalistic karma. This makes the approach to victory difficult, because there must be this selective quality, selective through justice applied to the necessary annihilation.

H.H.D.: Do you mean the annihilation of an attitude of mind?

Platonius: Of an attitude of mind, of a quality of beingness. If such annihilation involves necessary destruction of members of groups with an apparent degree of injustice attached to the annihilation, that must be worked out through nationalistic karmic law, knowing that individually there can be no annihilation of the

good and the true. That is an evidence of what meaning lay behind the statement, "Better one fighting against light than a halfway fighter." For at least he who fights on the side of darkness may be fighting with an integrity of purpose, with a complete absorption in his belief that he is right.

WORLD REVOLUTION

SEPTEMBER 15, 1942—That is the proper name for this process of change. Did you have a map of the world before you, at no point could you touch it with your finger without encountering a spot where revolution is going on. Different nations under varying stress will find differing expressions for their part in the world revolution. But no people, no nation is to be spared. Correction there. No people, no nation is to be denied a rightful part in this world revolution. The world has accustomed itself to the thought of struggle. But have they accustomed themselves to the thought of change? Only through change may the process of growth be manifested. Those of vision among you have assumed the burden of responsibility beyond your recognition. One should not be confused by an emotional clinging to past patterns. All that is good and strong within the outlines of those past patterns will be preserved. But much must be sloughed off because of the needs of many from below. Many hands are reaching upwards for their share of the burden of humanity. From below arise many voices claiming not for themselves but for their brothers a share in the fruitful future. It is recognized that no nation whose power was gained through treachery can exist. Therefore all effort that will quicken the annihilation of such treacherous groups should be welcomed.

But even while the thunder of battle is in one's ears one's thoughts should be turned toward the reconstruction, for an age is passing. Let it go. Simply and humbly should one take his part in the ranks of the new army. It will be difficult to face many changes with equanimity. Old worn-out patterns do not always appear to have passed their usefulness. One should observe, study,

and reflect on suggestions for the new pattern of government that is to come. But one should rarely decide within his mind that this or that idea should be discarded or held on to, for the pattern must emerge slowly. Many, many experiments will be tried. A multiplicity of ideas will be brought forward. Let time hold the sieve. The chaff will be scattered in the wind. The life-giving substance Will remain.

For consideration, take the vast difference between purposeful individuality and egotistical desire for prominence. The individual whose inner vision is to enlighten the reconstruction period may make false moves, may be limited in scope, but the integrity of his purpose will hold him to the road. The direction in which he travels is the important thing to hold in mind when one judges. The egotist holds no vision. He sees only the mirrored reflection of his own egotistical desires. One finds him more frequently in the rank of the half-way thinkers than in the forefront of the march. For in most cases leadership in whatsoever degree it has been obtained is the result of gradual stiffening of purpose. This could apply equally well to the leadership of the dark forces as to the leaders of light. But we in contemplating great revolutionary processes are concerning ourselves with the leaders who will usher in the new age.

Voices crying in the wilderness will find a gradual appearing of the path so that those who are to complete the pattern being drawn may have a clear and open way. Many cries reach us by believers in light that if a new age is being ushered in, if that is assured them, why the struggles? Tell them that the Elder Brothers yearn to throw wide the gates to progress so that this great struggle may cease. But not so may the gates be opened. Tell them to remind themselves that even the opening of the gates requires effort, energy. The chains that have locked the gates of progress must be torn away through intensified desire for freedom in the minds of all men who dream of brotherhood. In the process many hands will be torn and bleeding, but there will be no regrets once the gates are opened and the road ahead for humanity's march

into the new age is clearly defined. Therefore one should be patient with the fumbling efforts toward change. The known has no terror. Once one expects something he may anticipate it. It is a part of his consciousness. It already exists.

Change in the minds of most men involves the unknown. There will be false steps taken. One should have no concern. One should concern himself only with the direction toward which the experiment points. The great responsibility for reconstruction rests upon the United States of America. That is true. But only because your nation will open its arms to all those other peoples whose strength will be sapped, whose very souls have been trodden upon and who have as a result of this struggle lost everything except the knowledge of their right to freedom. The voices of leaders of many lands must join with the voices in your land at the council table. This will be. Faith could be called the premonition of knowledge. Hold to faith that the future ushered in through change will bring sustenance for the souls of men. The age of struggle is passing. Do not hinder the going by any accumulation of fear regarding change.

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NOVEMBER 2, 1943—Today we give thanks, for today all who have ears to hear can hear the good tidings. Men of good will have taken their battle-stand. Be not over-concerned because the physical struggle must continue for a period, because the fighting will be terrific, the suffering great; for these things are the instruments by means of which men of good will are able to build their battle-stand.

Those who sit at no council table—what is their part in this battle of the Lord's? For the Lord's battle for peace in the new age is still to be fought. Their part is to make their faith an active force, to send out consciously or unconsciously, minute by minute, assurance of their faith in the outcome of the work of the builders. The work of the builders will be difficult enough at best, but the work will succeed. Be not concerned because of jealousy and

selfish struggling for supremacy arising among the people, the wrangling of words, the clashing of ideas. All these are but the manifestation of personalities of the blind in heart and seekers for personal power and aggrandizement. They will subside. With malice toward none,—but with courage to accuse the leaders of this army of destruction, with courage to determine that never again will they be allowed to sow seeds for future disharmony and agony, should one send forth his thoughts of faith for the victorious outcome. One should sit at his own inner council table day by day and send forth thoughts of assurance and faith in the future of mankind. This is no little part, for the projection of the ideal of brotherhood upon the screen of men's consciousness has been made possible by the thinking of God-loving men and women, and by this same thinking of true souls will the planning of the future peace of humanity be strengthened and given vital energy so that success will be assured.

One should pray by the reality of his inmost desire for good. Prayer is too often associated with supplication. Whenever one desires to lift his consciousness toward God he is praying. Whenever he greets a passing stranger with a smile of brotherhood he is praying. Such prayers are the foundation upon which the new age is being builded, and so in quiet companionship we pray, we rejoice, we give thanks, and we accept the responsibility which belongs to those of awakened spirit.

YOUTH TODAY

As you know, the outcome of the manifested battle is assured; and also is assured the outcome of the battle of realities. However, at this time there is the possibility that men who are expanding in their effort to overcome evil throughout the world—men who are driven on by vision of the light that guides—may through their physical bodies become so weary that their spirits may reflect the weariness in a mistaken idea of success attained. It is not impossible that men whose hearts are dedicated to the ideal of brother

hood may have the mistaken idea that the physical battle once won, the ideal is at the same time established.

The Elder Brothers know that from this sowing of strife and suffering there must be a harvest of noble action, and there is no time for pause. The spirit need not reflect the wearied body. The spirit must be militant from the moment the sounds of battle die away until the new age is established. Youth, particularly in this country of yours, so far removed from the actual chaos of the struggle—youth, stirring for the first time toward the idea for the necessity for action may easily turn again with a shrug of the spirit: "Why struggle? We have won—let others straighten out the mess—we have missed time for play and study—we'll go about our business of being young." This must not be, for on the shoulders of the youth of the country rests the responsibility for the future. Many world-weary men and women may need to relax physically, and many of them freed from the lash of necessity will turn into the byways of self and egotistical thinking. But for the youth there is the necessity for militant spiritual marching.

The foundation for the new age must be mightier than humanity has ever laid before. The foundation must be strengthened by the militant spirit of youth. Therefore do not cease in your effort. Soon the pause termed armistice will be yours. Mark the danger in that pause. All will be well, but do not forget that the delay of spiritual forward marching that may come with the cessation of warlike activities may cause as much suffering of the spirit as the war and the horrors of slavery have caused in suffering of the bodies of men.

Look to the youth. Encourage the youth. Assure them of their responsibilities. There is no greatness possible where responsibility is overlooked. The youth of the world will unite. Be sure that those who have seen the light of vision are encouraged so that they may unite under the banner of light. Pray for the realization to awaken in the heart of the youth of the world. At this moment when the struggle is on youth is vibrating with hope and enlarged vision and promise of a better world. Help them to see

that these things may be only if they themselves do not turn aside. Faith in the youth must be expressed and confidence and assurance also should be expressed. Youth is more frequently doubtful of self than mature individuals realize, and when confronted with self-doubt youth inclines to assume indifference. Youth at heart responds to light as a seed in the ground responds to the rays of the sun. Wherever possible see that youth is under the influence of light.

II

SPIRITUAL EVOLVING

BODY AND SOUL

WE SPEAK of body and soul. The realization of the oneness of life, the completeness of the one life ultimately envisioned not as separated phases, is a way known to man. Also not new is the realization of the closeness of body and soul. But now a step further, body and soul are one, not two manifestations of life. They are one. Soul is necessary to the body and the body is necessary for the enlightening of the soul.

When the soul is ready to use the body as an instrument of perception, the soul voluntarily closes the door of memory and assumes the given pattern of the body. That sinking into pattern or form results in confusion of the soul in direct degree or ratio to the strength of the force of soul's realization of purpose. That purpose is the purity, the immortality, and the unchangeableness of ultimate being.

All that has gone before in this work must gradually be condensed into the one thought of the indomitable search for the unchangeable. Bit by bit will we make clear that the body is the temple, not as many have felt symbolically accepted, but that body and soul are inseparable in time or place, it matters not. The quality, the degree of interpenetration one with the other is the important thing to study.

There are patterns, you call them inherited patterns, emotional patterns. We'll undertake to clarify somewhat this emotional pattern spoken of as heredity by all philosophers who separate soul

from body, making one the scapegoat for the other. Enough! Little by little we'll talk of these things.

* * *

Abstract philosophy must now be put to the test of application. The clarifying of the picture is rapid with the aid of perspective which is ours.

There is a glory like a mist rising from the freed strength accumulated during life's struggles by many seeking souls, that illumines our life here and your life there. This glory is a forerunner of man's ultimate realization of the unchangeable. As body helps soul and soul helps body, so men in their bodies are helping each other.

In taking one more step toward truth, one must have a realization of absolute unity. Naturally instantaneous spiritual healing can come through complete realization of the inseparable quality. It is not that they are even parts of a whole. They are one—body and soul. The desire is first manifested in the mind and the spirit. When through contemplation the picture becomes clear, there will be no place for imagination or reasoning. Knowledge is what one will have—the law. We here are also under the influence of individual personal emotions. At this period we, too, approach the doors of learning deliberately intending to close our minds to the confusion in men's evolving. We are therefore finding ourselves frequently bored by the necessity of closing our thought off from the emotional reality of the moment. Emotion is the essence of individualized life, on whatever plane of individual life. Emotions vary in quality and degree.

H.H.D.: You say you find yourself frequently bored by the necessity of closing your thought off from the emotional reality of the moment. Do you mean that the emotional reality of the moment bores you or do you mean that is bores you to have to close the door—in other words, is the redirection of your thoughts difficult?

Platonius: Not difficult. However, the quality of individualized

emotional reaction is understandable for those functioning in the material body and slightly amusing for those whose perspective has broadened. We are inclined at points to be tolerant of warm emotional reactions, terming them human when in all truth the essence of such flashes of emotional warmth are but evidences of the universality of life—the oneness of individuality here and there and everywhere. The milk of human kindness and the wine of spiritual understanding are in very fact one and the same. The redirection of the thought is tolerantly boring.

H.H.D.: Why do you think destiny is a poor word to use for man's future?

Platonius: Destiny is too closely allied in man's thinking with the theory of predestination.

* * *

There are two elements: first, the gift of choice that is in man's hands; second, the other element, mercy, is God's mercy which is understanding of intent added to achievement. God's mercy is likened to the sea, wide and deep. You are sensing only the surface calm or rough wind-tossed waves there. Can you envision mercy at times as hard and unyielding? It must be seen so. There is mercy for the defeated as well as for the victors. Achievement plus intent is blended all through God's mercy. Enough!

H.H.D.: If body and soul are one, then what we see is the result of the amount of penetration of one by the other and vice versa.

Platonius: Interpenetration. We approached in our early lessons man as trinity, three in one, body, mind, and spirit. Each was to be recognized as possessing its own quality, its own determinants, its own effort toward control of the other two. Good. Did you find that mind was greater than body? Did you find that spirit was greater than mind? Did you find that body couldn't influence mind and spirit?

Answer: No.

Platonius: No greater—no less. Why? Because they are one. We

spoke again and again of controlling the lower through strengthening the higher. They were only symbols.

H.H.D.: The spirit is in process of liberation through the body, is it not? Harmony is an expression of that liberation. However we often find and see great beauty of a physical nature with little or no apparent fulfillment and also one often sees great physical disharmony accompanied with great spiritual awareness.

Platonius: At the point to which you refer certain lessons were being undertaken by the elements known as individualized life in the body or senses, in the mind or in the spirit. At that point one or the other predominated. Also the pattern is woven of many threads. Also bring into account the schooling, the far bygone stages of development. Lessons learned or unlearned result in the outpicturing evidence by the body. Harmony and beauty achieved in the past may bring about a rightfully earned possession by a spirit of a harmonized instrument, yet that spirit, coming for further instruction, comes with the curtain of memory drawn, and certain qualities, undeveloped in the past, condition that well-formed instrument to the disciplining brought about through the agony of an uninstructed, comparatively undisciplined spirit. This is difficult to follow, but once you grasp the fact that body, mind, and spirit are one, it is understood. The body you see, the mind you contact, may in a twinkling of an eye change completely if the spirit is filled with understanding. Rapidly with the disintegration of the body seen by physical eyes, the new finer body is formed and is functioning. Death, as you term it, is not progression from one body to another, from one mind to a higher mind. It is a change. As the Bible says, "in a twinkling of an eye," it happens. No spirit progresses without its corresponding mind and body of one sort or another. In that is seen the kernel, the fact of individuality.

H.H.D.: Isn't the life of the great outself in each individual the altar within one's being where in the physical, emotional, and mental phases one may go for redemption?

Platonius: There do you express the interdependence of body,

mind, and spirit. There do you show that the essence of the idea which we wished to transmit has been grasped. It is a beautiful expression.

H.H.D.: In that sense there is the recognition of the servant and the Master in each one's soul. On the other hand we know that the very existence of the tiniest molecule in one's body is entirely dependent upon the creative life force which is the essence of that molecule. Therefore we may recognize this unity in the plain fact of the reality of all the intangible expressed in the tangible.

Platonius: Well interpreted. It is unquestionably true.

There is frequently *unconscious* recognition of the fact that the body is being used as an instrument of perception but that mind has not registered or commented on it. But the consciousness is there nevertheless. As a sign of awakening consciousness, first comes the plague of Conscience, a plague to the awakening. Then following conscience and its nagging, irritating pains comes, as you stated, a recognition of the fact of the struggles, and doubts as to the propriety of procedures. All such appear as problems interestingly faced and surmounted in whatsoever degree is possible by the partner mind and absorbed into the body of growth by the spirit, once it is clearly seen.

H.H.D.: Why should the soul close the book of memory? Is it because he must shut off all destructively negative thinking?

Platonius: No, it is as if entering a school room he might carry with him, did not memory drop the curtain, many answers to certain angles of problems. He must not be relying on any memory pattern, memory of other lives. In fact it is a more personal aspect. A spirit entering earth life as a babe must take it as it is presented, one step following another in development. Absorbed memory, memory that is digested and absorbed into the entity, that he does not lose. That appears in various forms of flexibility, degrees of perception sometimes amounting to genius. Absorbed memory he cannot shut away. But personal memory, individualized

memory, the curtain shuts off. The instinct of self-preservation is part of race memory that has been absorbed.

The soul, the spirit must use his individualized instrument. The body has a pattern that up to maturity evidences more of the achievements or failures of past schoolings of incarnated living than the present. From maturity that instrument gradually succumbs and changes according to the quality of the spirit. The body having established its pattern from the past result of karmic laws, the spirit in order to use it must and does to a degree accommodate itself to that pattern. A body of beauty and harmony will gradually influence, affect, and change even an undeveloped, unsensitized spirit so that the spirit there learns from the body. The free interpenetration of body, mind, and spirit, one playing upon the other, is the objective.

* * *

One outstanding fact and statement that is repeated in your Bible is that God is love. Do not let that statement become sterile through over-familiarity. It is the great outstanding fact upon which the future of mankind is to be built. God is love. Love is the fulfilling of the Law and the Law is God. God will fulfill himself through humanity. The evil leaders of dark forces cannot subjugate the law. This will come all in good time.

In considering body and soul, again recurs the eternal Trinity. First the material plane, the body, the individuality as seen by fellow-beings. Second, man's inner mental conception of himself, individuality as sensed by self through the mind. The one plus the other, one plus the one equals the third aspect, the reality of individualization, the spirit of the individual, the ego.

The first aspect of individuality is destroyed with the destruction of the material body. The second aspect fades into unimportance with the failure of the human mind. The third eternal aspect is preserved in the causal body. Hold this in thought. Through mind comes man's judgment when contemplating

man's responsibilities toward the race and his varying degrees of acceptance. Through the reality of the individualization comes understanding.

In that statement you will find reason for the varied attitudes held by men regarding this immediate opportunity. Opportunity is the word. As an opportunity for the advancement of the human race must this great world catastrophe be viewed. The possibility of progress has been glimpsed. How must man's intent toward progress be emphasized, strengthened, and heartened? There is a surge of intent apparent. All share in this intent. Peoples all over the earth share. Why has it come about that more channels for teaching have been clearer than ever before? More inspirational help been given directly than ever before? Here is the answer. Because the intent toward good has gained in strength, has gained in proportion, recognizable in groups as well as in individuals. The advanced souls, the inspirational teachers, are free to direct the purpose of the intent and to transmit energy from the source more than heretofore. If the intent toward good be adequate, the crushing out of evil will be rapid. If the accumulated intent toward good be not adequate, the realization of the aim of intent must come more slowly. However *this* is the moment of opportunity. The intent intensified likened to the string of a bow, tension high, the bow taut. Now is the moment when the tension should be released and the arrow flung into the air to lodge in the heart of evil.

PURPOSE

During these days devote periods to the clarifying of your idea concerning purpose. Responsibility is an individualized acceptance. Purpose is more inclusive. Purpose of the individual blends with the purpose of others and becomes group responsibility. Now is the time for intelligent understanding of purpose, for through clear purpose may a channel be opened between those who serve here and those who serve upon earth, those dedicated to the service of humanity.

Intense desire to serve has potential force, but for actual service there must be an understanding of clear purpose. Emotional desire to serve is potent, but its greatest effect is shown in the development of the aspirant, of the one who intensely desires, while intense desire for service combined with intelligent understanding of purpose results for good of humanity. One element blocking the close union of all workers arises from the emotional desire to help individuals, to save humans from the suffering and horrors of war, forgetting the purpose behind this great world conflict.

You have entered into a period of waiting, not a period of waiting as far as those in the actual conflict are concerned, but a period of waiting to be faced by those whose work is in the mental and spiritual battle and this period must be without the accompaniment of the emotional argument. In the combined purpose of all who would serve humanity is a wall which will hold back the forces of selfishness and evil. However earnest emotional desire to save human beings from suffering, it is not effective when brought face to face with emotional desire for self-satisfaction and power. Good backed by emotion lacking intelligent understanding of purpose can be disintegrated, for emotion is flux, changeable, and has only momentary power. Therefore are you right in a careful scrutiny of all emotional urge toward service. However, that emotional desire toward service may be the herald that opens the door trumpeting hope, heralding triumph over evil that is obtainable through united purpose.

H.H.D.: What do you mean by an unclean quality of thought not expressible in our language? Do you refer to the extremes of selfishness?

Platonius: Turn inner and Search instinctively. Appreciation of the idea is shown in the remark about selfishness. There you call upon an instinctive understanding rightfully. Possibly the origin of such thinking lies back, back, back, imbedded in prehistoric man. As man evolved, certain elements were disgorged.

H.H.D.: As you define God's mercy, isn't it the same as justice?

Platonius: Abstract justice, yes. The longer view, yes.

H.H.D.: When the soul is experiencing this confusion is it at the same time aware of the harmonious solution that will come?

Platonius: Constantly.

H.H.D.: Isn't the indomitable search for the unchangeable the same as the evolving awareness of the reality of the intangible or the recognition of the essence of all life as spirit, good, God?

Platonius: Satisfactory statement.

H.H.D.: Isn't the quality or degree of interpenetration the same as the impregnation of the human with spirit?

Platonius: Identical.

SIMPLICITY

One should recognize why each thought should be traced inward to its source before any attempt be made to follow it outwardly toward conclusions which may result in action. The habit of tracing each thought back first to its source will in time become automatic. In time, before any direction is taken, any decision made, one will of necessity go inward before he reaches outwardly.

In a sense, this habit when acquired links itself with the instinctive habit associated with mysticism. It is a whole to be visioned before the parts may be rightly analyzed. Mysticism is but a word, a term denoting the relation of the self to the universe. The mystic is one whose first reaction to an idea is universal. Later, pushing outward of the thought, one comes to personal application. Discard the notion that the mystic is a term for nebulous, spiritualized thinking. It is a term, to repeat, expressing the universal viewpoint before the individualized viewpoint.

If one analyzes carefully, in that statement one will discover the essence of simplicity. It is not complex nor unusual, for frequently the so-called vision of the mystic is nothing beyond the spontaneous glimpse of the universal truth. We have said that the potential power of the simple is far greater than any of the

complex. The child's acceptance of God holds more potential force than the theological analysis of the idea of God. Could one once believe that God is love, he would hold within his grasp the greatest force operable by man. Do I question one's belief that God is love? No, but I question one's power to simplify that belief until it is a motivating force applicable to every thought and every action. It is not a lack in man—not a lack in any student of the law. It is a point of attained simplicity of being, beyond human concept.

Take this idea of war and peace. There are evils greater than war. Slavery is one of them. Peace is not a contract to be arrived at between governments. Peace is the outward expression of the inward realization that God is love. Such a simplification is a fact too easily forgotten while men's minds mull over the problems of boundaries and governing powers.

Ages must pass before all sense of mine and thine will vanish from the earth, but humanity approaches the age of such vast, such simple culmination. This is the age of culmination into which humanity is moving. One will find it expressed through many channels of men's thinking and men's activities in science, religion and politics. One will find evidence in science for already are the scientists moving into the field of the unprovable, the unseen. In religion it is seen because the religionists, no matter what sect or division, are moving into the field of the so-called occult. The mysticism of the Buddha and the Christ no longer stands as a barrier. The mysticism of all religion meets that of the Christ instinctively. In politics one will find expression in the fact that the leaders are reaching out into the field of ideologies of thought. Even wars are fought in the field of ideas as definitely as on the battlegrounds.

However, the thinning of the veil of communication between minds is also an evidence of the grasp of essentials. In the oncoming period, one should reduce all thinking to the simplest possible expression because man's thinking is the expression of man's

being. We should remember that between one's emotional desire to serve and his loyalty to his purpose, the personal should be reduced to its lowest denomination.

Remember there is inestimable value in simplicity. Simplicity of thought combined with a keen mind and an onrush of desire toward spiritual enlightenment will bring spiritual comfort. There is always the possibility of overmuch dependence on the individualized ability to think intelligently. The Master said, "Unless ye become as a little child." Many seekers struggle manfully with that possibility. Purity of consciousness, clarity of objective plus a simple childlike acceptance of the fact that God is love, that love surrounds and it will suffice—these are the essentials. Overmuch analysis should be avoided after the attainment of such vision as comes to honest seekers. The idea of looking inward in preference to the search for other man's findings is advisable.

Simplicity, that's the word. A degree of progress may be measured by the degree of simplicity arrived at. Strip away every covering to a thought, layer by layer. It comes off like peeling an onion. Work for the center—the simplest statement. The seat of disintegration lies in complexity.

Do not mistake ignorance for simplicity. Do not confuse abstract involved thinking with the idea of complexity. Truth, abstract truth is the essence of simplicity. Learn to distinguish not superficially but in truth between the developed and undeveloped individual. In undeveloped man, the dominating force is the will to live. The push, the aggressive, struggling fighting quality in undeveloped man ultimately harnessed with physical magnetism brings about a quality of leadership. In developed man, the will to live gradually divested of certain fear elements becomes the will to aspire. In the undeveloped man you have the seeking, the pushing aside of obstacles, the quest as a matter of questioning and only gradually does the undeveloped man become engaged by the answers to the questions, childlike questions of what, how, why, and where. In developed man the

answers are listened to, absorbed, and sought for within his individualized consciousness. His struggle is for equilibrium between the many pairs of opposites. Balance becomes the goal. Reconcile that with the idea of simplicity.

One should be wise enough to recognize why each thought should be traced inward to its source before any attempt be made to follow it outwardly toward conclusions which may result in action. The habit of tracing each thought back first to its source will in time become automatic. In time, before any direction is taken, any decision made, one will of necessity go inwardly before he reaches outwardly.

Pattern, that's the word. More and more often does one hear the word in daily thinking. The first to focus attention on the word pattern were the psychologists. They appropriated the word and traded upon and possessed it as a discovery. The sub-conscious brought it forward. Little by little is man becoming conscious of the great first pattern for humanity's expansion and growth. The essence of simplicity you will find in the lines, "In the beginning was the Word, and the Word was with God, and the Word was God."

It is good in these days of stress to find moments of peace. Wrap such moments around you like a garment and realize blessed assurance, for in this pattern of God be sure peace spreads more widely over the areas than does agony. Struggle, even such as the world is facing now, has its value. That one knows. Without it, the great melody would have no undertones of strength. Such melody within the stars was heard by ancient man in the simplicity of his first adventuring, but gradually as man developed with his questioning and probing and fighting, believing in the acquiring of material surroundings labeled "mine" and "thine," the melody faded and simplicity slipped farther and farther from men's thinking until amidst the complexity of what you term modern life those thinkers struggling ever for balance between the opposites gradually realized the necessity of sloughing off layer after layer of complex thinking. And so again is man,

developed man, searching for simple, simple truth. The word is God. The melody is becoming clearer, the rhythm more assured. Man's evolving is about to show forth the purpose, the pattern.

The direction of the march has become assured. One should hold in his hand the compass. Not north, east, south, or west does he march. His compass has but one point. If that point need be designated, we shall mark it with a letter L. The word law, love, Lord, loyalty, liberty, life, and light. Always remember life is God and God is life. There should come a light signalling pause, a time for quiet realization of the moment and that moment will be rich with the oneness of understanding, comradeship, and assurance. Listen to the wordless prayers, ascending from the point whereon man stands. There is a quality of dedication in the moment.

COMPASSION

The activity of compassion is tenderness. Absolute compassion is attained from head wisdom plus heart wisdom. Union with others is essential if one is to be of service. Such union is a result emanating from heart wisdom plus head wisdom. Heart wisdom and head wisdom differ somewhat from justice—though justice grows from that combination. One should beware of head justice if it is not well blended with heart justice. Head justice partakes of the self and of the intellect, which frequently drives the ego toward the attainment of individual desires and is frequently camouflaged as disinterested justice.

The odor of spices accompanies the inflow of heart justice. Here the question of forgiveness is applicable. One should be sure of his ability to discriminate between head forgiveness and heart forgiveness. Head forgiveness is obtained through a mathematical process. One thought added to another, eliminating emotion, results in the necessity of head forgiveness, admitting that one is logical and honest in the analysis of his own emotions. But heart forgiveness is a far greater thing. To attain the beauty of heart forgiveness one must learn the art of forgetting. Naturally one

recognizes that love is the element blended with wisdom, the blending of which brings forth the power to forgive. With love infinite in his consciousness during periods of meditation, he states the inevitability of forgiveness if love and wisdom are combined. Then will one experience the moment of peace so vividly that it is easily likened to a wave in his consciousness, a receding wave. If in the recession of thought a confine is felt or a line is drawn and one remembers what he felt must be forgiven, then is the forgiveness head forgiveness. In heart forgiveness the wrong is dissolved in the ocean of love and wisdom.

Heart forgiveness involves no action, no stand taken, no judgment, no plan. Head forgiveness rightfully includes a balanced, rationalized mode of procedure. It is based on understanding of material conditions, justifiable in material contacts and involved because of the many threads resulting from both karmic obligations and new obligations taken on by the subconscious in its search for expression of its inner knowledge. Simultaneously considered, heart forgiveness plus mind forgiveness equals the vision of true brotherhood, one without the other is not only possible but good. The one without the other being the head forgiveness. Heart forgiveness would not be attainable without first having encompassed the head forgiveness plus the ability to forget. Love and wisdom blended equals heart forgiveness which, translated by the Master, will be recognized as compassion.

It is hard to attain heart forgiveness regarding personal problems, harder than it is to obtain it in abstract problems. However, only through personal pain can the ego be made entirely cognizant of the degree in which his personal desire enabled him to be an instrument for his own suffering. Often through the suffering of disillusionment is release obtained which could come no other way.

In the last analysis, there would be no need for the use of the word forgiveness, had man freed himself of self. Had man attained the peace of selflessness, the word forgiveness would be out from his collection of symbols called words. However, the

pinnacle of selflessness, is to be visioned somewhat as the early religionists visioned the idea of heaven—perfection to be attained. It would be helpful if one would learn to pick his problems up in his hands, so to speak, and look at them objectively, realizing that through their study one will gain insight into his fellow beings. He would be holding his problem in his hand before his eyes for dissection, for analysis, absorbing from each the essence which would eventually lead him toward the understanding of selfless self realization. One should clarify his conscience to the point that must not involve the harm of a fellow being.

REFLECTION

In general the essence of serving or helping another is allowed to be but an expression of one's own life's activities. One should gently tap on the window of the other's soul for attention. One should reflect the truth behind one's searching, and that reflection seen by another is frequently more help to others than any direction by word of mouth or any pronouncement that one could make.

A word about this reflection idea. We speak of the higher and the lower consciousness. Through the higher consciousness, one is rarely able to contact another. The reason behind this statement lies in the fact that functioning through the higher consciousness is selfless functioning and contacts among humans are not, cannot be, in the nature of things, selfless. During meditation, in one degree or another, one attains to the higher consciousness. This meditation holds the consciousness raised. The warmth, wisdom, and beauty visioned by that consciousness absorbs as much as is possible at that period. Later, when functioning in the lower consciousness, the degree of absorption from the reflection of the higher will show through one's bodily expression, hourly action and many contacts. If people see good or God in one or gain health from one, they are getting this reflection, absorbed by one's lower consciousness during meditation and that reflection the other will see and will be influenced by more vitally than he will

ever be influenced by a conscious reaching out to help, instruct, and guide.

To sum up concisely, the ultimate attainment in loving is to love without prejudice. Do not confuse the intent when I say to love beyond prejudice with an idea of loving in spite of prejudice. Prejudice is an element frequently shown in cases of emotional loving expressed through desire and material loving. To love beyond prejudice depersonalizes loving and brings it to the realm of the higher consciousness and links the quality of loving with the quality of service necessary if one manifesting in the material body is to find peace. The ultimate objective in human conception of loving is the ability to love beyond prejudice.

One should not overlook the happy truth that much loving is enriched by the inflow of emotion. Much loving is rightfully brought about through emotions carried along from generation to generation by the thread of association—association of ideas and relationships. Threads entirely bound by the limits of one's own physical life, emotion of parents, of giving in marriage, mother to child, and friend to friend—these all enrich life and should not be set aside in the ordinary life contacts because one has visioned the ultimate wonder of impersonal loving. There are many beautiful reactions regarding sweet, simple human loving. While one is living the life on earth, there is no necessity for denying the simple expression of happy loving and giving because one has visioned the ultimate to be attained through a love that is beyond prejudice.

EQUALITY

Should one desire to find a statement or a plan under which one could group all the teachings, one might say that he is engaged upon a search for equality. One may ponder that sentence a thousand times before he grasps the immensity it signifies. Only in equality can freedom thrive.

Contemplate the little happenings of life, finding in the uninteresting, intense, vivid awakening of interest, finding in many

unnoticed contacts, transcendent beauty. Think of the men and women in the world whom one passes, day after day on the streets. Think of the work they do and of the work they do not do, of their aspirations and their failures. Know that each one one meets has something he can teach another, something as vital, every bit, as anything one might be able to teach him. Does one dare to pronounce these unknown men and women to be frivolous, unthinking, selfish, grasping? In that moment does one pronounce judgment upon himself, because through these men and women, through each one of them must man find the freedom which may thrive only in the ocean of equality. One need not hurry to seek the kernel hidden in these words too hastily. All in due time shall one see for himself. We shall return shortly to simpler statements. However, for the time being we may throw the greatest picture of all upon the screen of man's consciousness.

The makeup of democracy has been questioned. Democracy is born through the struggles for freedom. Freedom is born through the struggles to attain equality. One should visualize that word. Through that word will the ultimate union of man with God be realized. No part may be less than all the other parts.

Bit by bit one will realize as he progresses the value of each outline for study in the past. One should consider one thing and not forget that he is building the causal body, the use of which will one day lead him to the brink of the ocean of equality.

Such qualities as tolerance, balance, endurance, humility and dauntless search for truth, compassion, discrimination and renunciation—all go into the building of the causal body. One should consider carefully and find out which of these qualities is needed for certain experiences.

H.H.D.: I am interested in this tremendous struggle of the egocentric for supremacy. It is the root of all our woes, individually and collectively. How difficult it is to let the personality go and lose oneself in the universal. Through struggle with one's egocentric, through meagre sporadic triumphs, one learns that he does not really love enough. By that I mean that individual love

has not been broadened enough, its purpose understood enough to transmute sympathy into compassion for all.

Take for example the words for-give-ness and for-getting. Analyzed by themselves forgiveness really means for the purpose of giving—giving of one's self first to the purpose which should be held high in one's consciousness, the purpose as you defined it being the purity, the immortality and the unchangeableness of ultimate being—that I shall speak of later—and second, giving that purpose due regard through service.

Forgetting, stripped of all translations due to modern values, really means for the purpose of getting the impersonal, the universal point of view first. In other words, with the universal point of view one has no room for remembering personal resentments. To get God's point of view is to give the best one has in him. That is what the words imply. The art of forgetting comes through an awareness of angels and archangels and of a glorious company of those in the invisible realm who are hovering and watching, brooding and loving, and waiting for some sign from us that we are ready for their ministrations. When will this tremendously emotional plane be transmuted and governed? Will the 6th race find its fulfillment so soon?

We are, I find, fast approaching the time when material values will assume their proper place. A book called *The Keys to the Kingdom*—a story of a Christ-like saint who as a man lived a life of sacrifice and love—is now a best-seller. Doesn't that indicate the trend of collective thought?

There is wily and subtle permeation of egocentric dominance in our thinking. In the last analysis, we are always the authors of our own troubles. One should become increasingly conscious of the priceless treasure of this life as an opportunity and a preparation for later illumination. St. Paul said, "Now are ye the sons of God and it doth not yet appear what ye shall be."

One often gets discouraged with the little done in this battle but those defeatist moments cannot last. One should know always that his guardian angel will lead him on and up and out into

freedom. One must heartily and honestly long for freedom from the dominance of one's egocentric even though it may come clothed in beauty and goodness. He may lay this desire at the altar of his Christ consciousness and know that the fulfillment will be realized. One may show in his life the appreciation he feels for what he knows is a most precious light with which his path has been illumined.

Platonius: Therein lies the meaning for all those who choose the path whereon they may hold out a hand toward earnest seekers. Those who dedicate their inner being to the service of sharing truth rather than giving themselves opportunity for further experiences devoted to one's enlightenment.

A teacher finds complete justification for all effort when he is met by the pupil's answering thought and emotion, such answering thought and emotion as your words send forth. Like refreshing water from a spring to the wearied pilgrim is the evidence of appreciation from an earnest pupil for a teacher. Therein also do I have an expression of the fact that one recognizes the change that is taking place in this work. Recognize that now. One should bring to the surface the essence of all that we have endeavored to transmit. Little by little will you analyze and make use of the essence contained in each lesson received. This period will be not thought of as an examination period, but will be a period for taking stock. Discover what has been assimilated and what can be translated into action, always conscious of the vital necessity for sharing.

GUARDIAN ANGELS

H.H.D.: Will you give us an idea of what place the guardian angel has?

Platonius: That will be taken up shortly as it is a fundamental part of the lesson to be worked over—the lesson of distribution following assimilation. The guardian angels are your greatest helpers when you come to the problem of sharing knowledge—when and where and in what degree the sharing is to take place.

The guardian angel can guide the resulting action and thought in a degree impossible to the teacher. This will be considered more fully in due time. For the present, walk upon your streets and consider the men and women passing by, each searching for his individual freedom. For the time being, one should concern himself with man. This period that the human race is passing through is man's great moment for enlightenment. One should give himself to the loving study of his fellow being.

Certain things concerning the guardian angels are profitable for man's thinking at this point. During the periods of rest from study the guardian angels have a vital obligation toward the spirit in that they assist in this process of assimilation and also they guard the door of the temple of thought during the periods when the mind is rightfully occupied with objective living. The guardian angel is ever present, ever aware.

The guardian angel, never having manifested in human form, is not influenced by any vibration of fear or doubt or condemnation—wherever the day leads one, the guardian angel may follow unconcernedly, but should some quality, that, for lack of better phrasing, we will call danger or evil, throw a shadow over the path that is a path of progress for the spirit, then will the guardian angel put a restraining hand upon one's hand or gently turn one's thought into rightful directional vibration.

More and more frequently will the guardian angels direct mankind, because more and more frequently are the avenues of contact being opened. The work they do continues, regardless of consciousness stirred in the minds of men. However, the recognition of their place in the universe will increase tremendously the quality of help men receive.

H.H.D.: I presume they are held back by a refusal of man to follow their guidance.

Platonius: Ignorance and lack of knowledge condition the reaction of most men and women to guardian angels. Ignorance conditions them and only by degrees does inspirational education find its place.

Do not doubt the guardian angels are everywhere active on the battlefields. You, whoever you are, who hear these words must consciously cooperate with the guardian angels. How cooperate? Through understanding the creative power of thought. Therefore the message for you today is that you are commanded to be steadfast in thought. Neither depressed by reversals upon the battlefield or the sea, nor unduly elated by successes, but steadfast in thought, for through steadfastness on the battlefield or in the world realm of thought is victory attained.

Individuals are guarded by the angels, a race by themselves. Individually are all helped in whatever degree is possible. The contact of the guardian angel is a warm, more human contact than can be between teacher and pupil, for those privileged to send helpful teachings toward mankind must of necessity keep the field open and the direction broad enough to include all, though we admit at periods one inclines toward individual problems more often than is freely acknowledged. The impersonal in the personal and the personal in the impersonal! It is a gigantic lesson to be absorbed. At some time we will attempt to draw so great a picture upon the screen of man's consciousness. Hope founded on faith and peace based on the assurance of the underlying law of love attend you all!

The institutions for higher learning in all the lands will ultimately include spiritual education—not religious instruction in any constituted sect or division, but spiritual teachings in the abstract. Then will come unity of all. Then will come freedom for the so-called religious thinking. Religion too frequently has been defined in terms of creeds or dogmas and mantrams. All that will be preserved only in the archives of man's thinking. Wisdom is a quality of the soul.

One's immediate concern and one's individualized part in this great world struggle for freedom is to deliver oneself from oneself. In that process no teacher can help. He must stand by and await results, then through loving understanding endeavor to redistribute or to bring new emphasis to certain statements. It is similar to

the installing of a glorified filing system—this immediate job. Within one's thinking there must, through absorption, elimination, and discrimination, be a system organized for the knowledge already required. In this glorified filing system there must be compartments devoted to quality as well as degree of everything.

SELFHOOD

We speak regarding probation and testing of one's self. The object is to obtain qualifications for evaluating selfhood, cooperation, patience, and devotion, mathematically recognizing fluctuation of thought and emotion. At the basis of all judgment, whether of self or of another, lies concordance. Through this concordance one recognizes that the value of seemingly unimportant actions and motives is equal to the value of reaction to greater events. Return to memory. Consider one's emotional reaction to memory. Does one regret action? Does one regret inaction? If so, he wastes energy. The past has but one use and that is stored in this concordance.

SPIRITUAL RESPONSIBILITY

One has been told that ancient teachers demanded the crushing out of desire. One should recognize that that does not imply he should become insensate. It implies only that he should not allow desire to become a motivating power in action. Desire in itself is a wondrous fire giving life to all things. If one controls that fire he places within his hands an instrument vital for creative work.

If one is to tread the path he must have learned to disunite mind and heart. Before one may tread the path all labor must be directed toward the future. To recognize whether or not one's labor is directed toward the future, he should delve into the motive of action. If one is to tread the path he must reject fear. For in truth he who walks with the Lord is invulnerable. First, he must disunite the mind and the heart; second, he should

direct labor toward the future; and third, he should reject fear. These essentials must be assimilated, because from these three essentials will a sense of spiritual responsibility be developed. A sense of spiritual responsibility brings poise and strength that will permeate all contacts and consciously or unconsciously that strength will be felt by each individual contacted.

In speaking of the separation of mind and heart the mind referred to is the human mind, not the divine Intelligence. Therefore, during incarnate life the activities of the mind and heart combined or united bring about misconceptions and misunderstandings, one masquerading as the other. One finds that in his study of forgiveness. Mind and heart judgment often, in fact generally, are in conflict. Before a disciple may enter the path this human mind and heart must be disunited. Intelligence is given life from above. Divine Intelligence and divine Love are inseparable. It is well to start the search for the understanding of a human mind and a human heart each functioning in its highest expression, disunited through bringing about results expressive of unity. By disunited we mean a state void of conflict.

H.H.D.: This disuniting can only be partially done in this plane.

Platonius: True, for few comparatively set foot upon the path during the probationary period of materialized living.

H.H.D.: The heart is the agent for the I AM. The mind is the agent for material living.

Platonius: Most truly spoken. Steadfast in thought, thus will victory be attained.

H.H.D.: Considering the separation of heart and mind, I believe the heart must be recognized as the understanding factor in any case, the source of selfless love. It ultimately should hold dominion. The mind separated, as in head judgment, recognizes the surface outer conditions. The heart includes the inner conditions of reality. There is no conflict as you say unless one tries to take the place of the other. When the mind is impregnated with

divine Intelligence the outer life is in complete union with the inner life. When the human mind considers conditions from a materialistic basis it must be separated from the heart, because the heart is always in direct contact with the I AM, even though the mind is not aware of it. *Disunited* means a proper valuation of each function, where the heart is the representative of light and wisdom and the mind is willing to admit this difference.

Platonius: Such mental analysis is most acceptable. One should guard carefully against the possibility of confusing true heart judgment and a counterfeiting emotional judgment.

H.H.D.: That is of course possible with the ever-present egocentric trying to creep in and take dominion.

Platonius: Particularly with those young in the experiencing of analyzing spiritually.

EXPRESSIONS OF ENERGY

All energy radiates through the solar system. There are three aspects of mental energy: (1) the intelligence of all life coming from God the Creator; (2) the intelligence of soul coming from the Son the preserver; (3) the intelligence of spirit coming from the Holy Spirit. The three blended form a synthesis of divine Mind and embrace all of the Mind of Deity that can be grasped by man in time and space. These statements are of the utmost importance. These statements are basic and underlie all teaching.

Relatively energy manifests entirely through mind. You know life only in so far as you understand the difference between the inner and outer manifestation. You know life only in so far as you understand the unity of inner and outer manifestation.

Apply this to the present war between the forces of darkness and the forces of light. The weapon that the forces of darkness fear most is the affirmation of light. Apply this to the affirmation of ideas. What is the secret weapon of evil except the knowledge that a mind bombarded by affirmation may be destroyed unless it is impregnated by a devotion to an ideal.

DEVOTION

Devotion and service are synonymous. Prayer alone is not service. Devotion is a wordless prayer but devotion is more. Devotion is that much-referred-to action within inaction.* Note how the enemy of light uses treason as a weapon. Consider treason. It is not found in the ignorant man's action. To be a traitor one must know something, but knowledge not based, not imbedded, in devotion can be wielded, can be redirected, can be made treacherous through the agency of its own element of doubt. Note how the enemy of light is subtle in approach, softly undermining love itself by questionings and doubts, which enter in and poison knowledge.

Guard against anger, against the details of evil actions, for anger is a poison also and warps judgment. Also anger opens the door to sophistries. Guard against forgetfulness, distraction, curiosity, for these are weaknesses that undermine devotion. Devotion is a refuge for the tired spirit. Devotion is a strong tower from whose heart which is filled with love will come the strength which, united with similar strength of spirit, will ultimately engulf the armies of darkness.

How often does one water his garden? Daily unless the blessed showers fall to relieve him of that obligation. So do the teachers repeating and repeating water the soil of understanding. The well-watered garden is never withered. The garden of understanding must not be neglected during these heavy days. Love may be the blossom of the garden, but devotion is the soil.

All life is conscious of this great conflict between the light and the dark forces of energy, but all life in the natural kingdom except human life is unconscious of the agony brought about by the struggle. In whatsoever degree a man knows the difference between the inner and outer manifestations of the conflict must he suffer the agony brought about by the conflict. The burden of the birth-pangs of the new race is upon mankind. One is reminded of

*See Volume One.

the legend of Christopher plodding along with the great burden upon his back. As surely will the followers and warriors in the army of the Lord find their burden to be changed and glorified into the realization of the Christ spirit.

Construction can proceed under any circumstances. Constructive growth proceeds in one degree or another even as the dark forces are sending forth their agencies of destruction, but to one who knows the law goes forth the demand for active devotion to the forces of light. By active devotion we mean a giving over of one's being to love as a creative power, an inner affirmation of life that precludes all doubt of the outcome. Wordless prayer! One should pray this wordless prayer until every drop of blood in the material body becomes an affirmation of Spirit. That affirmation of light triumphant over evil, so it will be!

* * *

One should not be overzealous in well doing, for it is a fact, and all who study under the laws should recognize this fact, that as desperation urges the enemy to more brutalized warfare on the material plane so also does desperation urge the forces of darkness to scatter destruction far and wide. Those most open to the psychic and spiritual energies are to some degree endangered because the very energies that sustain and vitalize life are disturbed, at times misdirected or concentrated. This thereby affects the material health of those whose service is unselfishly given to the army of the Lord. So one should water his garden diligently lest the fires of hell cause them to wither and be unproductive.

IDEA OF PERFECTION IN PRAYER

H.H.D.: I've been reading Ernest Holmes' book *Science of Mind* and I'm greatly interested in what he tells us of prayer for those whom we want to help. He makes the affirmation of perfection essential, and of course back of it the belief in perfection as an accomplished fact because it is God's truth.

Platonius: The affirmation, the prayer of affirmation, is rounded

and filled with light, and should stand. However, one should be cognizant of the truth that any aspirant must climb into consciousness capable of manifesting such completion of spiritual reach. One should always welcome any reach toward good in another. One should always welcome any expression of self-surrender, surrendering of the self into the hands of the guardian angel. Always expect the greatest evidence of growth, but always welcome each tiny evidence that may be offered.

Maturity of consciousness is not equal to certain intuitive flashes of understanding. Spiritual maturity is a condensation of flashes of understanding that have been received over a long period of slow development. One may more easily serve if he does not ascribe to the one to be helped a completion of a circle of attainment when in truth that circle has not been completed. Nevertheless one should recognize that frequently an earnest seeker for light has attained a growth beyond that manifested by actual earth's contacts and expressions, because growth is spiral in its movement and frequently an onlooker makes soundings on the downward curve. For example: the master of a ship seeking soundings that assure him of a clear channel for passage must order those soundings made on the shallow side. Danger comes if the soundings be taken on the side of the ship where the water is deepest and seems clear.

If a new structure is to be built upon the site of an old, the first building must be torn down and destroyed before the new building can be erected. The indivisibility of a structure is its strength and the integrity of its purpose is its beauty. One should not neglect any effort toward the plan of the new structure because he recognizes that the old structure is not entirely demolished and cleared out.

The guardian angels recognize the wavering of spirit when using the scales of judgment. The wavering of spiritual man's desiring toward good has a quality, a weight, that frequently overbalances actual activities that are still the result of past action. Once one is planted on the path, however small the step, there

is no chance of actually falling backward. There may be pauses, stubborn retarding of motion because the self fights vigorously against the non-self in the first stages of the march toward selflessness. The oncoming generation must learn the discipline of selflessness. That applies also to those young in spiritual attainments as well as to those young in earth's living. A quality of spiritual attainment may be expressed by those to whom the quality is not as yet an attainment grasped and held but is an attainment intuitively visioned and desired.

The masters find great happiness through man's desiring the light. Such desiring is the promise and the assurance of ultimate fulfillment. The rounded ball, the formulated prayer of perfection is complete in symmetry, truth, and beauty. Let it stand, but let it be upheld by the supporting prayer evolved through one's own understanding of the need. One should have always perfection objectified in his mind.

CHANGE

JULY 22, 1942—Change is the basic law of the unchangeable. In the crumbling of the old world concepts lies the affirmation of the new concept that is to emerge. You were told much regarding the fire of spirit, the fire of achievement. Fire, by its very essence, determines change. Faith used as an active force necessitates the emphasis of the desire for change. And now humanity stands upon the brink of the most fundamental change in the history of mankind, fundamental because it is brought about through man's own thinking.

Whatsoever knowledge men of good will have gathered unto themselves has been gathered only through their own effort, individualized effort spread through group effort. The teachers, the guardian angels of the race, the Elder Brothers, none of these have used coercion. No man receives knowledge unless he reaches forth and grasps it for himself. Knowledge would be well-nigh useless if passed from one having it to one not having it through the desire of the possessor of knowledge. The desire

must come from the seeker. All this one knows. All knowledge is based upon the unchangeable and is transmitted through the motivating law of change.

One should meditate upon the relation between spiritual power and material victory. The victories are to come. Mankind must be very sure that the aftermath of material victory will be a complete recognition of man's obligation to man.

DEFINITIONS

H.H.D.: How do you differentiate between the intelligence of the soul and the intelligence of the spirit?

Platonius: If you use the term soul as the individualized ego, it belongs to the unchangeable, the causal body. The intelligence of the spirit is flux, flowing, and follows the law of change through increased vision. The terms soul and spirit have been used variously by various teachers in instructing different groups. For your part assume whichever term you will, but hold to it then. The simple term seems to be as just stated.

H.H.D.: Are not God the creator and God the holy Spirit the same? Isn't the Son the preserver, the expression of God made man as in Christ Jesus?

Platonius: There again for your own clarification you might conceive God the creator as the unchangeable and God the holy Spirit as the flux, fluid, changeable spirit. The law of change is the law of the unchangeable.

H.H.D.: The difference between outer and inner manifestations of life is to me that the outer life is a cruder material expression or replica of the inner life. It is the evolution of man's travels through the kundalini, or his approach to the discovery of himself and the conquest of his seven centers.

Platonius: Yes. However, do not forget that the material manifestation follows the inner mental or spiritual pattern, and follows not instantaneously, not even rapidly, but laboriously. Therefore the inner life may express far greater beauty than has been

made manifest in the outer life. As the inner opens out to beauty, the outer must clumsily conform; but change is ever going on. Thus is perfection to be attained.

H.H.D.: Should man suffer this agony of the conflict if he realizes it is a replica of what is taking place within his own inner life? Shouldn't he rest in the thought of the ultimate triumph of the Lord and know that through all destruction creative life will in the end be realized?

Platonius: Absolutely correct. But should he or is he able to? Two different things.

There are a few suggestions given for one's analysis. One should compare his definitions with the following—first stating his understanding of the words Spirit, Soul, and Body. Spirit is the actual being, living eternally as one with its source—God. Soul is the individualized spirit. Body is the instrument by means of which soul endeavors to manifest spirit at the point in evolution whereon one stands. Soul is to spirit what body is to soul. Soul may be thought of as the reflection of spirit. The personality of the body is the shadow of spirit cast through the soul.

When the birds of communication take wing they bear freely thoughts from mind to mind. Not in vain does one use the word *teacher*, for the very use of the word implies the desire for wider understanding. With some the word greatly used is master. Preferably we employ the word *teacher*, for always those who teach must learn, and those who learn instruct. Always there is one still to be called Teacher, above and beyond the adventuring of any individual minds. Wisely and with caution does a teacher reach out for a pupil, and as wisely and with caution should a disciple reach toward a teacher, for the bond once established and subscribed to is henceforth an integral part of all karmic weaving.

THE IMPERCEPTIBLE

One will find the test by which he may establish the degree of

assimilation of past teaching, by examining the degree of admission or inadmission of that which is not perceptible to earth's sight. Frequently teachers or parents say to a child, this is so because I tell you it is so. In the early steps, the ABC's and the *two's and two's*, one finds the analogy to faith, though the expression "This is so because I say it is so" should be obsolete. Nevertheless one should test the degree of admission or inadmission in his mind of that which is imperceptible.

H.H.D.: I suppose you mean by that, that which is imperceptible to the materially minded?

Platonius: Yes, wisdom.

H.H.D.: In speaking of a test to establish a degree of assimilation of past teaching by examining the degree of admission or inadmission of the imperceptible I understand because of man's earth-standard of values and the values of the obvious, the admission or inadmission of the imperceptible is often overlooked, and the good in the heart of the evil is not recognized.

What is not perceptible to earth's sight is the power of thought and the power of prayer, because it deals with intangible means, though the results are most tangible. Until one lives and has his being in the reality of the intangible as the source of all the tangible, he may not have assimilated much of these teachings. The crux of the teachings is in this strength and in this creative power that rests in the intangible, which man may wield for good or for evil, depending upon where he chooses to go for sustenance—to God and harmony, or to negation void of the consciousness of God, and destruction.

Faith that rests upon the obvious is in embryo, but faith that rests upon an inner knowing, an understanding to reach God through thought and prayer is an emerging faith with untold possibilities—an unfolding faith that discovers the inner man for himself. The non-self in one is revealed to the self. The admission or inadmission of the imperceptible is based entirely upon nonmaterial values. These values do not change as material values

change. Only man's realization of those values changes as he assimilates these truths.

Platonius: You yourself have made as comprehensive a statement of the imperceptible as can be formulated in words. One point might be further emphasized: the point regarding faith. Faith becomes knowledge for an individual. Faith that has reached the height of knowledge cannot be handed from one having it to one not having it. Faith developed to the height of knowledge is applied intuition. You have many examples resulting from the emotional tension of the war, of man's suddenly giving substance to the imperceptible. These examples show forth in projection of prayer during perils, so assured of answer that in a flash, a turn of the eye, the non-religious mind is absorbed in the sea of faith. The faith evidencing the imperceptible in the intellect is less tangibly recognized. Devoid of emotion, faith attains the quality of knowledge. But only through the emotions can faith approach so high a point.

One should consider in what degree his analysis corresponds. Words are pliable instruments. Words are symbols and frequently are subject to varying definitions. The definition of these words given by any individual will to a degree outpicture the depth of his understanding. One word varies which is not capable of symbolism, one word there is that stands complete by its own quality of energy. That word is Love. There is no symbolism in the word Love. There is no body of extraneous thinking within that word. There is no body of desire in Love, though paradoxically desire is the motivating power in the manipulation of the force called Love. True love is a quality of spirit expressed through the soul in purity and expressed through the body in whatsoever degree of purity the individual has aspired to. Therefore we do not say there is a misuse of the word Love, but we do refer frequently to the use of the word when the merest response to the vibration of the reality of Love is sensed. Strange it is, but the adepts recognize a response to the reality of Love in the animal kingdom

that is a more truthful expression than the blind egotistical expression found in the lower grades of development in the human kingdom. In good time the evolution of each man will open for him the wonders of the actuality within the word Love.

THE FIRST TEST

When a pilgrim on a journey of his own undertaking (the evolution of his own being) has worked faithfully and persistently for a given period, when he has partially understood the reason why as a pupil he is at a given point shown the broad outline of things which have more or less helped his comprehension, followed by the more detailed suggestions for study and self-analysis, he reaches the approach to the path, to the path of his own choosing, and to the path that leads to the center of all life—God. At that point is his consciousness surveyed by the teacher, not tested, but considered in its essence, and the first so-called initiation is experienced. Then is he ready to be termed a neophyte, a disciple not yet reaching his full discipleship. From that time on is he taught more regarding the laws of soul development. Also will he then learn more regarding the laws of consciousness and the application of these laws. This entails continuous self-discipline and increased mental control. The mind is the passage-way to the intelligence, and there is also a passageway from the soul to the intelligence, symbolically speaking. The thoughts of many, many individuals will pass through one's mind through this passage-way.

From the first state of discipleship, the learner, the neophyte gradually progresses until he reaches the state of complete discipleship when through true initiation his vision becomes enlarged until it is glorified through comprehension of the goal. Then gradually is he admitted beyond initiation, is then an initiate and ultimately a knower.

Long, long vistas of earnest desiring for truth do we open before the eyes of the soul. The period of discipleship in the sense of the manifested life may be long in time or comparatively short in

time, but it will be rich, for it will be fed from the fountains of truth and with the bread of everlasting life. So does each soul progress step by step, realizing more fully with each step that no man may progress alone. The discipline of the mind, the enlightenment of the soul must go hand in hand with the daily, hourly effort to share the fruit of experience with those who are first reaching toward the opening door, to those who stumble toward the path and also to those who do not yet dream that the path lies but ahead.

As the soul acquires knowledge it will be his in proportion to his ability to translate it into action which is of service to his brothers. Man must come to a realization that a fact lies behind each theory and that fact is a manifestation of divine Love. One should take with him the quality of stillness, recognizing that it not only may refresh but that it is sweet and holds much of the vitality needed for the body.

SYMPATHY

Sympathy is a word generally misinterpreted. It implies frequently generally a degree of condescension. Sympathy frequently means the sop to one's urge toward action, preferring to stand apart from the often tawdry and annoying circumstances of another's life. Mental standing apart is to be prohibited. Naturally in the conditions of daily living, the physical standing apart or aside is desirable, but true sympathy brings one close to his fellow man, and the closer one is the more he opens wide his arms to take the sufferers in, the more stimulating and rich will he find his life.

* * *

One should recognize that an intellectual concept of life as lived by others is empty unless that intellectual concept is an expression of the spiritual urge toward oneness. I and my brother are one This life—does one not see it as a great drama—endless with no stops—intermissions, yes, but they are but a part of the play

each individual plays the leading part in the drama. It must be so. But one must not forget that all humans have their part to play. The casting directors have made no mistakes. Their names are cause and effect. Each one is cast for his proper and fitting part. One should be very careful as he speaks his lines to miss no cues that are important to the others in the cast. One should be very careful to remember that each one in his own thinking plays the lead, just as one rightfully in the drama of his life plays the leading part.

It must be so. For that reason are souls individualized as souls. Otherwise spirit would not be personalized. Because each must learn for himself through the part he is to play and the give and take from the others in the drama, are the others to be considered negligible? There are two other actors never to be overlooked. One is a jealous actor for whom one must be constantly on guard. He is one's lower nature. He will thwart one at every turn if he can, and he has many helpers—old memories he calls them—old habits—false pride. There are many, many other helpers of this jealous actor who will make one forget his lines if he can. But one can always find his cue if he listens to the voice of the prompter. He is always there. Softly will he speak the word that will throw one back into his rightful part. His name is conscience.

And so the play goes on, and man, if he is aware, finds it good, no matter what the suffering, the toil, or the loss. It is because life itself is a great universal drama being enacted on the stage of eternity that many are intrigued by the superficial drama going on throughout the ages. It is because of the universal fact that life itself is a great drama of tragedy and comedy blended, that the great teacher Shakespeare spoke. He spoke and taught many truths that are daily met with in the Bible, but that are expressed in humanity's vernacular, that is, expressed through the emotions.

One should learn the essence of the relaxed restful approach to all great underlying laws, because without this relaxed fairly casual approach one will close many doors through which he could enter into other lives, bringing help, assurance, and hope.

ACCEPTANCE

And now a few words regarding acceptance and resignation. There lies between acceptance and resignation a vast difference deep in significance which it would be sad to overlook. Yet the two are frequently used as interchangeable words. Acceptance is born of faith and nurtured by hope. The nature of acceptance is joyful. Resignation is born of grief, selfishness, or self-thinkingness, and is nurtured by despair. Acceptance goes hand in hand with struggle, fight, and progress. Resignation leaves the fight frequently with assumption of piety, and says, "Thy will be done," forgetting that the will of God is that man discover and use his own will to grow and to serve and to live.

* * *

There is no hurry, no need for pressing forward for information regarding laws of the spirit. One should be quiet and feel the law working within himself. One should follow wherever each day may lead him, into solitude or into places where one mingles with the crowd. All is one if within there is peace and harmony. One should love each day as he walks with it. He should not question where the road leads. He should know that the end of the road is in the Father's thought. This emphasis upon quiet, rest, free from arguments and free from searching among books is not only for one's own good—growth, but it is also an obligation toward those with whom he lives. One should not hurry. A few weeks during which the pendulum swings slowly will in no degree temper the result of the work to be done in the future. The amount of work to be done in the new future is not little, and the energy needed for that work is great. Quiet days are days for refilling the pitcher with the water of life. There is no cause for fear. There is no cause for hurry. There is an equalizing result for quiet relaxation. There will come gain of strength making future effort more conclusive of result. The body has its laws. These

laws should be respected. True, there have been those who sought to seek God through the torture of the body, through the ignoring of bodily laws, but such vision was not threefold. It did not give that which the Master Jesus urged to seek, for it eliminated love of fellow man. All days are under the law and death is under the law of eternal growth.

He who understands his fellow being is of necessity gentle. Loving compassion is of its nature gentle in approach. God is with man in his undertakings.

THE LIFE FORCE

Day by day should the rhythmic intensification of the life force within one increase. It is good that the awareness of the life force comes into one's consciousness slowly. One should appreciate it calmly and absorb it with calm acknowledgment. Consider an oak tree and an acorn. Consider the dynamic strength of the life force within a single acorn, forcing the seed up toward the light. Were it possible to place the concentrated life force within a single acorn it would be destroyed instantly. But nature with slow, calm succession of hours to aid her, develops the tree, and in due time that tree receives the concentrated essence of life force and absorbs it. One should profit by this. When the would-be server first starts to search for truth he thinks in terms of personal development, individual enlightenment. Good, but gradually that must be interpreted in terms not specific and individual, but general, universal, if the desire be to serve as a helper for the Elder Brothers in guarding and guiding the weaker brothers.

Spiritual exercises, studies, no longer need take time. They need only thought. Go about your daily, hourly duties with conscious interest and delight, ever carrying secretly beneath thought your realization of the inner spiritual being that you are.

Desire to help and serve others is no longer enough, for that desire is closely bound up with the resulting easing of your own mind from the distress over another's struggles and pains. There must be developed a consonance with the cosmic consciousness.

What is there to be said that has not already been said? We no longer wish to impose an obligation on one, an obligation to study and search, no longer is that to be necessary. That obligation must come from within one's own consciousness. One desires to give, but a giver is one who possesses. The possession of spiritual understanding is only from inner compulsion for desire with oneness with God. That compulsion of inner desire, satisfied through calm acceptance of faith in the love of God for mankind, brings the peace that is beyond understanding.

Possibly the idea of inclusive life is the most important lesson of the age. Unity is included and individualism is included. When one refers to an interest in the details of earth life I assume that he means the evidence of life force all about him, in each dewdrop, bird, beast, and infinitely more vibrantly alive in each man. Naturally one who desires spiritually knows that the details of earth life, evidence of idle gossip, scandal talking, indiscriminate fault-finding, condemnation, is refuse—all of it, and should be discarded as such. There is no possible assumption of spiritual growth that can tolerate such refuse of the mind, such license of the tongue. That one must realize. It should not be necessary to warn against such poison. For all unjust condemnation, or condemnation the result of the lack of understanding reacts upon the condemner.

THE LAW OF LIFE

To walk with the law—the underlying law of life. One will find interest in analyzing that phrase: to walk with the law. Some individuals recognize that to walk with the law they must hand over all controversy within the self to the underlying law—God's law it is called. We may analyze that statement. The law of life was not created nor can it be diverted or changed. It is as abstract as mathematics. To be sure, you can modify your contact with the law. You can divert through your own efforts the effect of your contact with the law. That is similar to the statement that you can modify or wipe out certain karmic contacts. But the law,

the underlying law of being is unchangeable. It is a fact synonymous with the Creator. The law was never created. All is law that flows from God.

But how in the first recognition of that law shall man dare to dream that moment by moment he can walk with the law? How may man find his way down the myriad turns of the road to the clear straight highway itself? Before knowledge must come faith, unwavering faith. It is not hard to hold faith unwaveringly when the problems of life are comparatively easily spread out before one's steps. Perhaps in this particular school room one may not have been called upon to face the agony of suffering—suffering of the soul and body such as he may have known in the far past and will recognize in the future. He should be grateful for the fact that sorrow and suffering have approached him but that he has never been called upon to face the stark reality of doubt and dread and foreshadowing of doom. Unwavering faith is asked of such an individual because in the particular lessons that he may be called upon to digest such faith can be encompassed. One should look with compassion upon those whose faith cannot stand unwaveringly before the onslaught of suffering and fear.

One may consider these things as problems and recognize that all life is under the law. Not those alone who recognize the law but all humanity moves forward under the law. What is this life lived under the law? What is living? In the last analysis living is but the consciousness of God. Man has been told that the last enemy to be overcome is death. Well, what is death? Death is the vacuum caused by the lack of the God-consciousness. Nothing else. If living is but the consciousness of God, then living does not end when the body decays, for the God-consciousness is still there. Death comes only when God-consciousness is not present.

HAPPINESS

What is happiness? Happiness is at the other end of the arc from sorrow, struggle, and pain. Happiness is fluid, like music.

Happiness flows like a river. It can never be fixed at any given point. It is motion. There are many differences between motion and action. Now happiness is never found nor held by action. Action is of the mind. It seeks an end. Beyond the fact that happiness can never be fixed at any given point, it has no relation to action. To go after happiness—to grasp it, is useless. Happiness is motion, for it is the flow of various emotions: contentment, a sense of right doing, hope, the giving of love. Happiness once known in that manner can be ever-present. One may never lose such happiness no matter what ways of adversity mount on his sea of life. Happiness is motion, I repeat, and it must ever flow gently, bringing refreshment to all, bringing no harm to any. There is no happiness where one must build a wall, a dam, and close happiness off and make it something for himself alone. It must be gentle and ever flowing onward.

In the beginning of one's journeying along the path he is advised to meditate alone in his room. It is difficult in the first years of working toward the path to meditate in the open and difficult to concentrate. But later on, as he advances spiritually, he may learn to empty his mind so that God can fill the mind completely. So little by little does he learn the interpenetration of God in all thought. There is then no need to retire behind closed doors. There is no need to empty the mind of thought when once one learns that the mind may be filled full with God while all its natural functioning continues unabated.

The presence of God should permeate all thought, just as air permeates water. The silent places, the quiet of a room behind closed doors, is a joy and a privilege. One may go quietly into his room for companionship with the Master, and, through the Lord Jesus, personal companionship with God. But not because that companionship may not be reached mid the throngs of a city street and crowded assembly rooms, only because of the joy of giving over from time to time to the complete experience of the oneness of the self and the non-self.

PERSONALITY

What is self? There is the body—there are the emotions—there is the mind—the will—what we term spirit—all making the individual as he stands at any given moment upon the path. Let us consider the individual. The personality as seen by all from viewing the body is easily accepted by the passer-by as of this or that color, but the body itself is complex: the qualities that are inherent in the seed of the mother and the father, the coloring, the contour of the face, the formation of the bone plus the indefinable something called spirit, also plus the sum of past experiences indefinable to the casual observer but vital to the student of humanity. Then within that body let us consider the emotions. Many of them are reflexes, the senses responding to material stimulant. The emotional is higher than the physical, but the mind, the understanding, is higher than the emotion. What is the will power of man? It is frequently asked, particularly by fundamental religionists, Has man free will? Is his will free? Better far to ask, Has man a free mind so that the will may function and establish its power over the emotions, over the body, so that the will may be enlightened by understanding.

The spirit is not within the body. The will is not within the mind. The will may be considered a tool of the spirit just as the body is the machine by which the spirit manifests individually. This question of the individual analysis, as we have never before undertaken to analyze, is important in that it opens the way to an understanding of survival—immortality.

SIMPLIFICATION

In the process of soul development, after one has acquired a goodly number of precepts and statements of truth, and has diligently studied them so that he could understand them and share them, he comes naturally to the second step, which is simplification. This is not an easy process, as one might judge at first. This

process implies an undertaking of comprehending the reality in action and inaction.

For an example, a young man or woman goes through many years of study to become a physician or surgeon, and he learns the technical phraseology of the medical profession. But when he sees a patient tired, sick at heart, or injured in body, he puts aside all the scientific expressions and gives his patient the remedy in its purest and simplest form. One should work for this simplification.

How shall one bring about this simplification? He brings it about through releasing his analytical faculties, cutting them cleanly from his first perception of truth, leaving much that is analytical, leaving all that is argumentative, and freeing himself from the idea of eagerness for growth. He frees himself from all desire to delve deeper in fact, and he searches for the simplicity of being. He allows the essence of all that he has studied, time in which to have it absorbed into his being.

One might find great assistance in this task, could he immerse himself in the quiet of some secluded garden. He would find relaxation in digging in this garden with no accumulation of books or papers at hand, just simply being one with the garden. In that garden he may build a temple. He could build it from the stone that his fingers would free from the earth. The roof would be the sky. The altar would be built of his sincerity. The candles would be holy thoughts and the altar piece would be woven of threads that have been connecting him throughout the ages with the reality of his being. He would not bring to this altar questions regarding democracy or political expedience. He need never fear. Democracy may die, but democracy is born again every moment of the day and night in some soul. Group by group these new-born babes of democracy are gathering to protect the ideal that gave them birth.

He would sit quietly in the garden of time and let night and day inform him of the reason for all that he had previously taken

under consideration. His work must consist of clearing the way for this temple whose priestess is peace. For within that temple shall he learn what is meant when it is said that the greatest action is to be found in inaction.

It is a perspective that he must gain. If he were an artist working hour by hour to paint a canvas, the work might be very good, but until he stepped aside to gain the perspective he could not really see whether the work were good or ill. If he were a musician and were engulfed by waves of music, he could not give that comfort and that beauty to others until in the quiet of his own chamber he had found leisure in which to sort out the notes and place them side by side upon the paper.

To use the material that one must have studied in his soul development needs accumulated quiet, for he must build for others a solid road over which they may travel safely; and there must be assurance that each block is laid side by side in its proper place. In so far as the duties and concerns of one's daily living allow, he should prepare his mind for a period of quiet, happy weeding of the garden with no companionship of analytical thinking.

Rest of mind may accompany much activity of the body, but this awakening to the reality and beauty of repose leads one, spiritually speaking, from adolescence into maturity. So one may sit in the garden of time without anxiety and listen to the voice of the silence. I am assured that this suggestion will be good for the mechanical conditions pertaining to the body. That good instrument must not be run at high speed continuously. The mind that is always strained for attention often overlooks the important factor which one is seeking, and the ear, eagerly listening for revelation, frequently misses the sound of the angel's wings as he passes by quietly. For that he may seek quietly.

When one awakens to a new day, he should determine that that day will be a day of forgetting and forgiving. Possibly he could take that sentence—Let this day be a day of forgetting and forgiving—into meditation. That would be most beneficial. One

should not approach the control of one's thoughts with too much vigor. He need not expend so much spiritual energy on the effort, for in that expending of energy there comes a potential danger of losing through overemphasis. He will make greater strides by evincing less vigor. This vigor is a splendid asset, but nevertheless it must be curbed. That is not curbing the quality of courage to face the truth, but it is curbing that emotional vigor termed fight. One does not need to fight for our Lord's truth; for one who is on the path with a consecrated spirit that step has been taken, and his foot is sure as the ascent begins. The stepping must be lightly and gently, for God's love surrounds him.

SPIRITUAL REPOSE

One should try to prepare himself for a major spiritual effort. The time arrives when one must learn to relax both in spirit and body. He should absorb from the accumulated knowledge within his own mind and within his own soul the essence of truth. He should retain his eagerness to serve. He should retain his ardent anticipation of wider vision and put aside all thought of the necessity for grasping the next step in advance, fighting for foothold. That period in his development should give way to the more quiet period of absorption, interpretation, and transmutation of words and ideas into the quality which is to be retained by the causal body.

One knows full well that the strings of a wonderful violin may become taut—too highly strung—and there may be a possibility of a break. The tension of those strings must be exactly correct if the purest music is to be brought forth from the instrument. Therefore is it suggested that one should relax physically, mentally, and spiritually to the best of one's ability for a period of a month or so. Relaxing spiritually of course means relaxing effort toward spiritual attainment. One may go confidently through the hours of his day knowing that he is preparing for a major spiritual effort. He should endeavor to appreciate more completely all those who are bewildered. He should endeavor to attain

an understanding appreciation for those through whom materialistic forces are working. He should seek to allow his spirit to show forth love underlying all happenings in his daily actions. He might repeat frequently "The sons of men are one, and I am one with them. I seek to serve, I seek to heal, but I go about this search confidently, peacefully, quietly. I endeavor to allow no spoken word, no written word to express the remnants and relics of race hatred which as yet I have been unable to discard."

One should endeavor to so live that love will communicate itself to his fellows without the need of words and he should above all rejoice in simple faith. He may be assured that his guardian angel will walk beside him day by day and in some gentle manner will remind him of these things; and as all sons of men are one, that does not exclude those sons and brothers who are walking upon your earth. Those who love the Lord and love His law are inseparable.

One should begin to understand a more thorough comprehension of his objective. All important from this point on is the objective. From now on, the path must be walled about on either side by loving consideration and unselfishness. One must begin to consider the possibility of discipleship. I mean by that a discipleship devoted to the service of aid in the unfolding of the hearts and minds of mankind. Loving consideration and unselfishness are not an easy path. We will consider also from the side of the teachers, the Elder Brothers, the guides, the process by which they choose disciples and the reason for discipleship. An obligation to the teachers of the race, the Elder Brothers, the guides, once assumed, may not be laid down.

One who assumes willingly the obligation to serve must define for himself the spirit, mind, soul, and body, and their relation to one another. One who would assume the obligation willingly must learn to recognize whole-heartedly the greatness in another, and to separate clearly that greatness from the qualities not so

great—in fact, the qualities not worthy in the least. All expressions of one individual for greatness are a manifestation of his reach and his vision. One should learn to analyze his fellow man. That is not as comforting or as interesting as self-analysis, but it is of vital importance to the server.

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It would be advisable to divide the work into two sections: one having to do with abstract ideas, important in the development of an individual, and one having to do with the more personal searching of his own inner being. Does one assume the obligation of a server? Then should he devise a pattern for his daily living, not a schedule of activities, but a pattern—an inner pattern of being—a pattern for future becoming. This pattern, once evolved, must be held to faithfully, continuously—not an easy thing to do. To assume responsibility for service is no easy task, for it involves a recentralization, a repolarization of energy. Once this recentralization, this repolarization has taken place, astounding changes will appear in one's power to assimilate and use energy, and astonishingly interesting changes in one's reaction to the give and take in everyday life about one.

One who surrenders to this service—and complete surrender is no little thing—is thereby being conditioned for help as a forerunner in the wave of teaching which is to be released during the coming decade. The teachers are demanding, are requiring many to prepare themselves as co-ordinators, as forerunners, explaining the purport of ideals and aspirations vaguely sensed by the man. They should enlarge wherever possible glimpses of the purpose of being, and they should direct almost unconsciously the aspirant toward proper expressions such as books, lectures, music, expressions that will enlarge the field of consciousness. Once a direction has been determined upon, an individual's progress is more or less conditioned by his own opening momentum.

SYNTHESIS

FEBRUARY 15, 1944—The Master Jesus prayed that mankind might be with him where he was—in his words—so that they might behold the glory. In that prayer lies the trend of all progress toward unification. In that prayer lies the goal for mankind. Remember always that the physical body is not a principle, that the teachings in their very nature are psychological—that is, they deal with the soul of man and the blending, the synthesis of his various stages of consciousness.

You have first instinct, which controls most of the habits, most of the emotional reactions of mankind. It motivates from the solar plexus and the lower centers. In succession you then have the intellect which is intelligent consciousness and controls the action and development of the integrated individual. It works through the organs, mind, or brain, using the throat center. Then you have in succession the intuition which is largely concerned at present with group progress, but eventually intuition will be the main instrument of contact between individuals and groups. It functions through the head center to a degree in the first stages, but eventually it functions through the heart center and leads man far on the path toward the unification with the divine Understanding. Intuition is the first conscious blending of man with God, and ultimately you find illumination which, in the general understanding, has to do with the super-consciousness—God-consciousness—for through illumination man sees the whole of which he is but a part.

One must recognize the trend toward synthesis. It is only through the blending of one's degree of consciousness with the next degree of consciousness that mankind may measure progress. Apply this thought to the teachings. A suggestion here—a statement there, leading gradually to a realization of the ultimate desiring—the unification of all life.

God-consciousness of nature is so far more inclusive than man's

consciousness at its highest avenue of attainment, that man cannot begin to visualize the meaning of unification, for in the ultimate it includes universes, solar system after solar system, as well as all animate and inanimate life. It is enough that man is awakening at this period in his development to a realization of the potency of synthesis. He is but now beginning to awaken to a realization of that potency. Primitive man sensed only self—to preserve—to enhance—to enlarge self, but through the avenues of instinct, intelligence, and intuition does he arrive at the point where such awakening is possible.

* * *

For the sake of emphasis I desire to repeat certain statements and add to those statements regarding the four steps of consciousness: instinct, intelligence, intuition, and illumination, calling attention to the fact that through each is the definite trend toward synthesis. This trend is the thread upon which all growth unites.

This trend toward unity is first an evidence of the one, all-pervading God-consciousness. Separateness is the great heresy. It might even be thought of as the one unforgivable sin—if there is an unforgivable sin. Separateness is an attribute of evil. One will realize that the reason for the forming by men of towns and great cities, of governments and international governments, is found in the basic trend toward unity. It is ultimately the basis of all belief in immortality. It is behind the willingness found in men to unite in groups under a leader. The desire to lead or to follow is basically the desire toward unity. It was recognized in the past but is now emerging during the last decades. It is emerging in men's consciousness with gradual realization of its potency. Men pray for the kingdom on earth, God's kingdom, to be as in heaven. What does that imply? It implies the fundamental trend toward unity. Nothing else.

God's kingdom upon earth cannot be reached unless it is recognized that this desire toward unity in its potency is a divine force.

It is moreover evidenced as a quality of the Godhead through natural laws, the laws of cohesion. The very atoms in matter obey the law of cohesion or the law of attraction. The laws of attraction are natural laws. They are laws that keep the planets in their resolute course. They are all evidence of the trend toward synthesis with the ultimate end of unity. Men strive, even those less conscious of divinity and growth toward the blending of their own opposites—personality with soul. Naturally it follows that there will be an awakening to the desire to blend soul with God. All one. This growth is all moving toward the ultimate.

As men progress beyond the earth manifestation of life they find that psychologically individuals are much closer than was possible in the earth manifestation of life. Because of this psychological closeness, one individual with another, the need for group unity is lessened. I said separateness was the great heresy. Those who advocate it are followers of evil, for they are followers of self and selfishness. National and international unity, if it is to be enlivened by divine force, must be the result of man's choosing, must be the result of his will to share. Coercion can never bring about spiritual unity. Coercion in any form evidences selfishness and separateness.

These things have more potential power to develop one's understanding of the whole of life than he may recognize with first study. Therefore they should be considered carefully. The next trend evolving that will be considered is the trend toward the inner vision. That will not be simple to project in words. In the meantime recognize this trend toward unity with understanding in whatsoever groups you find it, even among the immature thinkers. Recognize it wherever the evidence of aim in the group is not pronounced. Recognize a trend toward more evolved unity and encourage it.

H.H.D.: I recall in some of my early meditations on separateness, I wrote that because separateness was the rock upon which humanity split, any grouping of people for a common purpose, even though it was frivolous, brought with it a sense of unity

and nearness among its members. I also ventured that groups formed of people with predatory or criminal purposes held within them the idea of group interdependence and hence held the seed of unity.

Platonius: Good. Recognize and encourage wherever you can evidences of the desire, the trend. One word further: Connect all this with the fundamental realization behind the study of all the ancient teachings. Recognize it as the fundamental basis for mysticism. Recognize it as the basis of all religion. The wonder of the oneness of God is so great that no mind may encompass its glory.

CONCERNING THE CENTERS

H.H.D.: What can you say of meditation that has for its aim the opening of the centers?

Platonius: Yogi practices definitely awaken the lower centers, and if, with the Yogi practices, an individual has attained spiritual growth, those same practices may assist in the evidencing of the vibration of the higher centers. However, that has very little in common with true spiritual development. It may accompany such development, but alone it cannot bring about such development. Most people know that any psychic manifestation does not of necessity mean spirituality. There is an awakening of intuitive powers which may find expression through psychic outlets. But one is a force and the other but an instrument, and an instrument too frequently used in connection with the activities of the lower centers. We will at some near time speak further regarding the centers.

Soul blending with spirit—soul blending with matter—those two ends of the arc must be braced by the consciousness of the integrated individual who does right because he sees right, whether emotionally satisfied or not. One may easily become entangled in the outflow of emotional thinking if he attempts to blend his intuition with his instinct, thus using the centers from the solar plexus down and perhaps the heart center instead of

responding to the influence of his mind. Lessons undigested in past lives must be re-met. The intellect may be rightfully used as an instrument toward gathering the seeds of wisdom. Love is the great unifying law, and it is never absent in the working of an aspirant; but it must not supersede the rightful use of intellect. Intellectual understanding is a great and sharp sword in the hands of love. One should constantly pray for those who struggle. A prayer for all those who struggle becomes an unconscious emanation from one who serves and loves truth. Such prayer is uninterrupted prayer. As the breath, it continues.

H.H.D.: Is it true that through the solar plexus the lower centers must meet and blend in order to have that power transformed or transmuted into wisdom to be found in the brain when the intuition is in action? And then after that, does it not motivate from the heart center where it finds ultimate illumination in the center at the top of the head?

Platonius: Therein lies the psychological replica of all that we have been saying, this growth beginning with the first blending of the centers—step by step—until ultimately illumination may be reached. It is analogous to all thought of unity that I rejoice in the idea as presented just now; then, applying it as has been done to the individual trend toward unity, the lower with the higher centers. It may be applied, analyzed, and then used symbolically in the desire to help others.

INNER VISION

FEBRUARY 29, 1944—The quality of inner vision of which we will speak is not just man's inner vision of reality or of God. It partakes in a degree of God's own vision, of His purpose, of His plan and the wonder of His law or laws that motivate the evolution of man's soul. From time to time throughout the ages there have been men who have risen so high in consciousness that they have passed through illumination and glimpsed the vision of God's purpose and also glimpsed the majesty of God's laws. Such men

have been called saints, but men knew them as very men. It was through effort and through suffering that they achieved saintliness. Throughout the ages great souls have walked the earth who have glimpsed this inner vision. They have challenged man to search eternally, and throughout the ages have men received this challenge and searched. They have called the search by many names: philosophical questionings, religion, scientific research, mysticism, occultism—and many other names. The search has been recorded in history and in records of personal adventuring. The search is long. Many there are who lose themselves in the maze of phenomena, the great maze of illusion, from which they emerge eventually chastened, to begin again the search. Many turn from the path because of the delusion of materialism. Many lose the path because of undue reliance upon the intellect. To some, self-awareness appears as vision. To the theologians the path to this great inner vision must be through forms and ritual. Ritual, when lighted by the lamp of faith, is a beautiful symbol of the inner vision, but only a symbol—never the path to achievement.

It is good to emphasize side by side the two trends in the evolution of man's consciousness, the trend to synthesis and the trend toward vision. These two constitute the great objective of the Hierarchy, and these two translated for daily use into simple terms—unity and insight—should be the great objective of man's progress. These two linked by the desiring of the soul for light stand firm on the rock of endurance.

Truth persists. Truth remains. Truth endures. Whatever turns the road of man's individual progress may take, back will they come eventually to the search for the vision of reality. There you have the outline of man's evolution in consciousness—instinct, intellect, intuition, and illumination leading up to the glimpse of the inner vision of God's purpose which is the essence of life itself, which is God.

This that I have been saying has been, is being, and will be

said through many channels, through many teachers. Such is the method of the Hierarchy, the method for guiding humanity on this search.

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So frequently we find it profitable to teach through the use of symbols. Why? Because a symbol may be deep enough to hold vision. An idea clearly focussed is bound by its objective, foursquare, firm, and holds little place for vision. The conception of an idea may arise from vision, but symbols embody the thought and the vision. At this point in man's affairs the light of vision is vital. The Christ, the Master Jesus, saw during his brief period on earth that at the end of this epoch evil would arise to the surface and must be overcome by good. He saw clearly that the new age would follow the triumphing of good. Never allow those with whom you talk to make the mistake of assuming that God battles with evil. God is unchallenged, changeless, all-powerful. The good in awakened man is battling with the evil—the tremendous force of evil in unawakened man.

Platonius: You have been told that humanity is entering upon a new age. Also you have been told that humanity is beginning to manifest upon a plane of consciousness termed intuitional. To some the intuition is a familiar instrument and to others it has not come into its own place of strength and dignity. Endeavor to strengthen intuitional understanding by acquiring a sense of acceptance in these days of upheaval. Such acceptance does not necessarily imply agreement. Endeavor to face great changes without dismay, without resulting unsettled state of emotion or of thinking.

Each age has its spiritual lesson for mankind, and the age upon which mankind has but entered must come in through disruption, tearing down, destruction, uprooting. It is much the same as the plowing of the ground before profitable planting may be undertaken. The soul shall find itself frequently in the place of

the observer. Through such observing is the power of choice strengthened.

During these months of stress and upheaval, endeavor to stand with calm assurance much as one would stand on the bank of a fast-flowing river, watching the current carry to the sea all manner of flotsam and jetsam, waste, that ultimately will be disintegrated and returned again to its natural elements. No dismay would enter one's thought as these useless worn-out bits are carried by in the swift-moving current. And so should the soul stand observing the changes that are necessary before the new structure shall rise. To him who stands awake, aware, and unafraid shall many opportunities for service be found.

Such a one will find opportunity to heal sick minds, to bind the wounds, to share intuitional understanding, to encourage and to spread happiness. Therefore be not dismayed by changes however difficult of analysis, however unacceptable to your vision. It is all within the compass of the plan, the evolution of consciousness, the recognition of man's responsibility to man. If in doubt or over-concerned in searching for understanding, relax and return to the simple strong statements of the Master Jesus, the statements you know so well. Rely on them. If one is confused because he sees through the glass darkly, he should hold fast to the fact that the Master said in speaking of the prodigal son when he was yet a long way off that his father came out to meet him. So shall one's questing be met. You have entered into the springtime of your year, the time for cleansing and renewing. All your material surroundings will in all probability be freshened and renewed. The windows of the houses will be open to the air and the sunshine. Do not neglect to see that yourself, your real inner self, your soul also is spread out in the sunshine, to be refreshed so that the winds of heaven will freshen the soul cramped by doubts and dismayed by changes.

Become as a little child. Long ago mankind was told that "if ye be in Christ ye are a new creature." Old things will pass away.

Watch and pray that day by day you will renew your mind. You remember that it was said all things would be transformed by the renewing of the mind. The mind daily renewed in the light of the spirit will aid you, always recognizing that the mind like the senses is not the self but an instrument of the self and can be guided and should be guided.

There is before you the day sacred to the commemoration of the risen Christ. Prepare for that day within your hearts, first by cleansing and then by preparing the sacrifice of the humble heart. Each man one time or another knows the agony of crucifixion and each man rises again in the Christ spirit. So in gratitude and joy prepare yourself for the day in memory of the risen Christ, for Christ risen is the light of the world.

You who have met difficulties must know that the same difficulties arise in the lives of all whom you meet. They are differently faced and differently met. Always remember when pain enters your heart that all men strive, all men struggle against loss, sorrow, and disappointment. Few succeed in life outwardly, but many do succeed. By success I mean many gain the comfort of intuitional understanding. Many succeed, but their success is not their own, for you and you and I share in the greatness of the great ones, and the great ones share in our struggles. So hand in hand we march along together in the great procession of souls.

Then let us not be weighted down by individual problems. Let them be shared by others, not in detail, but let them be shared through your fortitude and courage and spontaneous joy in accomplishment. All that you observe carefully, objectively, becomes less poignant, less painful, because through the mental act of stepping aside and realizing that all men suffer and strive, you have shared with those who long to help. The great Master said, "Come, lay down thy burden." No greater thing could we say today, for the detail of life is a burden to all men and women unless it is shared. To lay down the burden is to share in loving comradeship with souls seen and unseen, known and unknown.

For the greatest truth of life is the truth of unity. It is not a cold truth.

Do you ever pause to realize that growth is not a condition of earth life only? Progress is not confined to those who are materialized in a body such as you see and use. Progress is the essence of eternity. So we who are privileged to serve under the banner of the teachers, the Elder Brothers, also grow through contact with your souls, and also progress through the sharing with you of all light.

III

THE POWER OF THOUGHT

H.H.D.: There must be a transmuting of one's thinking from self-centeredness to God-centeredness, in other words unselfish thinking.

Platonius: Think in terms of selflessness in place of unselfishness.

Dauntless energy that fights its way to truth is unequivocally valuable, but it must be restrained and directed, and it must know periods of rest. The ego is insatiable for growth, because the ego alone knows that he is at the job of building the real body—the causal body. The ego senses the imperative quality in the demand to do better. The mind qualifies. The mind says, "I am doing the best I can." The mind says this or that to itself, indicating a degree of content in achievement. The mind cannot sense the inadequacy of understanding attained, but the mind has a quality of wisdom regarding this—the mind realizes the soul's hunger for truth. This insatiable hunger for truth must find periods for assimilation of the food taken in. These periods devoted by the spirit to the process of assimilation may have a quality of emptiness to the mind, but that very emptiness has constructive value. Only the novice feels an urge to outstep time, to hurry. There is no hurry needed. Quite the opposite. Hurry along lines such as we endeavor to follow involves danger—the danger interwoven with intolerance.

One should take hours for contemplation, and it is probable that the mind's grasp, the mind's understanding of values, is inadequate, incomplete. With us who transmit suggestive teachings,

knowledge is still to be reached for. Mind cannot define the absolute. Neither the mind of you on earth nor the mind of teachers or teachers of teachers is able to define the absolute. Therefore in the search for truth one should not be over-strenuous. Know that truth lies in all things that give hope and that bring peace to mankind. By love is truth confined but never defined. Therefore one should welcome periods during which one undertakes no prescribed search. During those periods the spirit can assimilate and, if fortunately guided, the mind can approach understanding of all that has been given whether in form of mantram or prayer or meditation, or direct transmission of suggestive teachings.

* * *

Let no day pass without thought of the five immeasurable beauties which are yours if you so will it. The beauty of fortitude, the beauty of selflessness, the beauty of unity, the beauty of loss, the ecstasy of gain following the acceptance of loss. Contemplate the loss. It is what? Contemplate the beauty of gain. It is what? Balance the loss against the gain and experience the ecstasy of the five eternal beauties.

Without pain there is no possibility of complete consciousness. Without fear there could be no courage. The fear that gives birth to courage is not physical, not material. It is of the spirit. Such fear is born of awareness. Note the difference between the stoic's idea of suffering, acceptance of suffering, and the richer acceptance that is acquired through understanding. The stoic meets fire with endurance. Yes, but beyond such acceptance is the spiritual vision of the uses of fire, the cleansing quality, the refining power of fire.

You and all your fellow countrymen are awakened to the realization that fear must be used as an instrument by the intellect. The picture thrown on the great screen of time changes as the clouds passing before your eyes change in density, obscuring the light and again revealing the light. To us that picture assumes

new outlines, but ever increasingly it manifests the progress of united humanity toward spiritual freedom—the goal.

Again contemplate the beauties. Compare the loss with the ultimate gain. Never at any other time, when we have had contact, has the assurance of ultimate victory toward which the armies of our Lord march been as reverberating—all working for unity. Dream dreams of brotherhood, never before has the possibility of brotherhood established been as clearly defined as at this period. Great leaders of peoples emerge stronger, made strong through the confidence extended—made strong through the very fact of recognition.

The New Year is rich in opportunity. The stabilizing of individual emotions is to be made a force vital in import. Emotion has no part in destiny but the reaction to an emotion is man's blueprint of his destiny. Higher than emotion is action resulting from that emotion. Therefore each and every one should stabilize his own spirit. Through the equilibrium of the individualized soul shall God's world find its equilibrium. The unstable—the brutalized emotional self-seeker will have no place in the new age. Already in the distance do the eyes of those of clear vision see the rising of the sun upon a happier day.

We see through the eyes of the Son of Man, the rising power of love released. How this power of the law of love may be utilized by man upon earth, that we cannot visualize but it will be made manifest through struggles forward and backward—for and against—understanding and misunderstanding—appreciation and lack of appreciation—but manifested through men's memory of past suffering in ways impossible until now. It will be manifested as heartfelt desire toward intellectual and spiritual understanding—one with the other. The day will dawn. Shadows will pass away.

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Consider the purport of these days. They are vibrant with meaning, not only showing evidence of the working of the law

of cause and effect, but also showing the direction of man's progress. Consider the privilege of these days, for those who are taking their part in straightforward acceptance of whatever may develop are privileged beyond measure. For example, a young man whose purpose in life is the study of medicine, is he not privileged if given opportunity for internship in the largest hospital? In the best equipped laboratory? These days should be considered as the laboratory wherein man's fight against spiritual disease goes on, where man's effort toward freedom of action is developed. Therefore consider the privilege of these days. Draw in the sustenance arising from the combined suffering and effort being shown by men all over the earth. For such sustenance is food for the spirit, building warm blood for the spirit. Poor life indeed, did man feed on pleasure and comfort eternally, so would his spiritual system be clogged as though material man fed on sweets and spices continually, thus clogging his physical system. Therefore, with gratitude accept the quality of the days through which you are living.

Strife is the essence of accumulated energy. The feeling of that energy results in growth of the material or spiritual body matter or mind matter. Strife is the accompanying quality needed for release and growth. True, man was born in the image of God. Nevertheless must he struggle and with great persistence and great energy carve out that image into a better likeness of the inner manifestation of the God in him. A sculptor dreams of a figure of beauty. He sees that figure within the block of marble, but only his determined search for beauty and truth enables him to persist in the gruelling labor of carving out, shaping according to his vision, the hidden figure.

Thus today man has dreamed a figure representing brotherhood. Massed accumulation of misplaced energy, of misdirected thought has completely surrounded and immersed that dream of brotherhood. And now has man arrived at the point in his development where he begins to chip away the needless, rough hewed mass until in beauty the hidden figure be revealed. That

is the privilege enjoyed by those fighting on the side of the law of love.

There is one caution to those who have been warned against the danger of emotionalism and the danger from both individual and group fear. Much has been said regarding the necessity of a degree of hardening which should accompany the clarifying of judgment of activities. Nevertheless guard against any degree of this hardening process which might stultify sympathy, mercy and warm understanding of others' suffering. Indifference to pain and pleasure, yes, as it affects oneself, but keep pliable the body of your thought wherever it touches the suffering, pain, or pleasure of another. Very delicate is the adjustment between those opposites, those preachments. Very delicate is the handling of this warning.

One should build a wall, yes a wall that is strengthening to the fortress of one's spirit, but not a wall of cement. Let it be of rock, through which may seep the milk of human kindness and the waters of life. The rock has strength but it is also porous and to a degree flexible. The great Master Jesus stood as a rock and as such through the ages will stand. Nevertheless, he was fully conscious of each throb of pain suffered by another.

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These are days of great purpose in the plan of man's march forward, and those who so earnestly yearn to be of service must guard the flow of loving sympathy which should permeate every contact.

Long have we prepared for this coming twelve moons—glorious is the realization that the enlistments in the army of the Lord are increasing minute by minute. This is no time now to count losses for how does one know how to separate comprehensively loss from gain? How does one know what will remain as loss in comparison to the great gain toward which mankind is moving?

H.H.D.: I feel strongly that the simplicity of an underlying

principle in life will retranslate the universal love of God for man, and that principle to me is "Let thine eye be single."

Platonius: If thine eye be single and thy purpose pure, the goal is certain to be good. The attitude of mind is but a phrase signifying the quality of the beat in one's soul.

H.H.D.: When you spoke of the purpose in life being the purity, the immortality and the unchangeableness of ultimate being, I believe that purity means neither innocence nor ignorance, but rather single-mindedness and complete consecration to one's goal.

Platonius: Purity of spirit and purpose is equivalent to motive in the mental realm.

H.H.D.: What is the cause of this reaching out for the intangible?

Platonius: Thirst for truth and also the evidence of previous individualized reaching toward knowledge. Preparation possibly through various lives or possibly intensified to the point of a few years such as would bring man to the age of maturity.

However, the so-called sudden awakening to values, the sudden desire for enlightenment and teaching along such lines as this contact has followed is in truth an awakening of memory which includes similar desires and similar effort previously expressed. In other words, St. Paul's conversion was but a redirection of accumulated energy which had been employed to battle against a hidden approach to light. It was a release of spiritual energy which was instantaneously redirected. It was therefore termed conversion. In the overwhelming majority of cases the redirection of energy is a slow process. One's readiness for such absorption of teachings as have been transmitted is as weighty an element in the direction of one's effort from this point on as is the benefit from the direct contacts that have been experienced.

Never before have people in general been as ready to receive suggestive directioning as now. Therefore, it is good to spread these teachings, not that one should share something of his own but that he should give forth freely that which is for all who will

take and absorb it. Sustenance these days is the builder of warm blood for the spirit.

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April 21, 1942—*Platonius*: Propaganda, what is it? A term used to express man's unconscious belief in the fact that thought is the highest energy, highest form of energy. Men recognize without understanding the power of radio-activity. They recognize without understanding and without proper evaluation the power of thought expressed in terms of propaganda. Go beneath all that surface talk and recognize thought as the highest form of energy. Then face squarely up to your own responsibilities. Cooperation in thought is the essential armament in this great battle.

It is dangerous to underestimate the adversary. We teach constantly the unity of mankind. Nevertheless, in this crisis must you, because of the exigencies of the moment, recognize mankind as divided, dark and light, evil and good. The grouping together of the leaders of the dark forces is strong because they have discovered how to use the power of thought. One great error men make is hidden in the fact that they consider events and eventualities as outside of themselves. Nothing that your thought has reached toward can be considered outside of yourself, if you have attained any degree of comprehension of brotherhood.

Thought, the highest energy, is to be the sword to cleave victory for the freedom of man. Ships upon the sea or in the air, great guns, great armies of marching men—all are but manifested thought. Therefore is the responsibility of all of you great.

You yourself are part of these ships, these guns, these marching armies. You yourself give stability to those instruments by your thought. Therefore guard against wishful thinking. Determine on the projecting of clearly defined free thought of faith and victory. This great crisis in the world evolution had its counterpart in the past—look at the history of the Atlanteans. They too could fly through the air. They too could understand the power of thought. They too had their traitors and their graspers for

power. Poison generates poison. Truth generates truth. Those peoples failed because the strength of the dark destructive forces was underestimated. You plant a seed in your garden. You know approximately when the green shoot will appear, when the blossoming and when the fruit. You know approximately the quality of the fruit. But you plant a thought and you do not know when or where the fruit will come into being, nor who will harvest it.

Therefore, consider your responsibility toward eventualities. Not material properties will win this war, no matter how unconscious of the power hidden in the thought energy the great constructive leaders may be. They are motivated in various degrees by the force of the thought of the rank and file of the people behind them. True you will hear them say not words, but guns are needed. True is that statement, but that motivating power behind the guns, the ships, the marching men is energy emanating from the thought of good, the thought of freedom, the thought of brotherhood.

H.H.D.: I suppose the Axis countries figure that their guns, ships, and men are emanating from their thoughts which in their eyes are good.

Platonius: To define the separating line between good and evil thinking is beyond the quality hidden within words. That line searched for leads the mind into avenues of sophistry. To know why one is motivated by evil and another by good would involve knowledge beyond that capable of reflection on the screen of man's mind. Nevertheless, the division must be made, the armies must face each other in mortal combat.

These days so serious are wonderful days of opportunity. Never doubt justice stands triumphant beside the eventualities. Justice for the individuals fighting on the side of the dark forces stands as justice and will be revealed. The amount of responsibility for the individual having been placed under the compulsion of dark thinking stands secure.

H.H.D.: In the law of karma?

Platonius: In the law of his being—karmic law—yes—law of

his causal being—yes—justice is the answer to the mathematical problem of

H.H.D.: The individual—as well as the universal?

Platonius: Personal equation and the universal. Justice may not be arrived at with one great sweep of the mind. It is mathematically arrived at. This plus that. You take gratitude, the sweet sister of loyalty, you take a turning away from the past, a reaching toward the future, you take disinterestedness, selflessness, emotional comprehension of another's emotion, then blend with this accumulated consciousness, heart-consciousness—and you approach toward the feet of justice. All this must be beyond finite comprehension, yet within finite heart comprehension. Therefore as we have said, grieve not for those who suffer and die in this conflict. With whatever army he fights, each man approaches his freedom through the giving of his service or his life.

For you behind the lines, we repeat, be one who consciously recognizes the flaming sword of thought as an instrument by means of which the black walls of hate and oppression will be smitten. Some consciously, some unconsciously, but all are welding from thought these swords of flame and fire. That is one reason why it is good when individual acts of heroism, courage, and endeavor are praised and objectified. The response in thought to the objectified acts of individual courage is tremendous. A great power in itself. Propaganda as a word is evidently largely associated with the manipulation of man's thoughts for evil purposes. Not so. There is propaganda for the cause of the Lords of Light—as well as for the cause of the Lords of Evil and Darkness.

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To the men upon the battleground frequently appears the image of the Lord. With what contours that face is drawn, that image found, varies according to the race mind or memory or the background of religious teaching. Nevertheless the image of our Lord appears upon the battlefield before many a suffering soldier, to comfort and strengthen him. See that you do your part toward

flashing that image before the eyes of those who are suffering and who may be a prey to fearful thought.

How are you able to help? By strengthening and identifying the image of our Lord within your own mind with devotional thought. Build before your mind's eye, the image of our Lord until waking or sleeping you can at will visualize that image and project it through thought energy, out upon the battlefields all over your world surface. Softly promote the idea whenever, wherever you can, that each man has within himself the sword that will cleave the rock of evil. That sword is his thought. Make it strong by truth and burnished bright by the light of love. Thus do we return on the wheel of words. Events and eventualities lie not outside you, but within you, whoever you are, wherever you are and whatever your part may be in this great battle of the Lord.

Little thoughts, fleeting thoughts, half-formulated thoughts arising from the emotion of the moment are potentially filled with energy. They gather like birds in the air preparing for migration and the roar of their wings is mighty in its power of suggestion. Therefore today, now, see that you individually assume responsibility imposed upon you by your thoughts. Assume the responsibility in the name of many, many less well-informed individuals, who feel that impulse of emotion, hear the rush of wings and join for the flight, seldom realizing the direction which the flight is to assume.

Therefore, for all of you who understand in some degree the power of thought, is the responsibility great regarding the building of the defense which will be needed after the material battles have been won. Joy in service, personal sacrifice of surface desiring and the repelling of fear form a trinity of strength.

The progress of power obtainable through centralization of right thinking is becoming manifested rapidly, and therefrom arises a possibility of the material warfare being ended in a shorter period of time than is generally believed by public opinion. It is good to perceive this vibration in thought. Thought recognizes no time or space. Once this war enters into the realm

of thought concisely, the material warfare will cease. By concisely, I mean completely.

H.H.D.: You mean once everyone is aware of it, in other words war-conscious.

Platonius: Correct; and forgetful of self. All is progressing according to patterns.

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Again and again have we spoken of the power of thought. Thought is not an abstraction. A thought is an entity having its own life. Thought cannot be annihilated, but it can be met by opposing thought stronger in power. Thus it is not annihilated but redirected. Thus is an evil thought to become a boomerang. Sooner or later evil will be overcome by good because the thought emanating from light is stronger than the thought emanating from darkness. However, through self-satisfaction, through slothfulness of thinking, many potentially reaching forward with the power of light brought no creative force against the evil marching forward toward its desired supremacy.

One must realize the creative power of thought. One must understand it, for now it is a weapon in the hands of all men of good will. More than swords or guns or fire is aggressive thought of good feared by the leaders of evil. One should understand these statements and do whatever lies within his power to share such understanding. Understanding lies like a chain linking one with another until their strength is invisible, like unto the binding together of mountain climbers where one is bound to one if the ascent is difficult. Thus may the peak be attained that would be impossible of approach singly. Link by link must this chain of thought be welded.

The karma of a nation is builded by the quality of the chain of thought binding man to man. Therefore it must be said again, the realization of individual, spiritual responsibility is essential for the creation of the new race. The same realization of individual responsibility is also essential for the victorious outcome of

this present struggle. The world is convulsed. Only steadfast thought linked to thought can bring about a stabilization and a release from struggle.

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To learn the laws of consciousness and the application of these laws entails continuous self-discipline and increased mental control. The mind is the passage-way from the soul to the intelligence, symbolically speaking. The thoughts of many, many individuals will pass through one's mind through this passage-way. One should endeavor to choose, as he would choose a guest in his home, which thought will be invited to stay for a period, which thought will be worthy of being incorporated into the mind itself.

The thoughts of others have value through their power of suggestion and through their awakening power. But one should learn ruthlessly to pass them through the corridor of the mind if they hold no intrinsic value for constructive work. The senses are instrumental in bringing to the mind material which the mind must learn to use constructively or to dispose of instantly so that they will leave no color that will not blend with the true picture of your thinking. The senses are indiscriminate gatherers of material. The mind must sort it out as the intelligence must convert the material for its use and for the use of the soul. One must come to a realization that a fact lies behind each theory and that fact is a manifestation of divine Love.

An enlarged picture of the spreading influence of love must be brought to the attention of all. There is need of acute consciousness of the spreading influence of love. Thought is not confined to its passage from mind to mind. Thought is spatial. No thought is without consequence, but directed thought is a subtle power.

THOUGHT FORCES

This is the time. These are the days of greatest tension in the earth battle with the corresponding intensified consecration to

purpose in the spiritual battle. For those of you who are fighting in the great army of the Lord in the mental field, these are days which should be marked by a definite endeavor to step softly. Many whom you will contact and many more whom you do not contact physically are through their emotions vulnerable at this period to the virus of doubt. Recognize that in your portion of the battlefield your greatest enemies are not those who follow the dark forces but the thought forces emanating from those powers.

The thought forces of darkness are like the breeding of poisonous snakes, writhing and pushing their way into the consciousness of people whose fear has made them vulnerable to attack. Many say this is not doubt—this is honest inquiry, this is facing facts with courage, and then proceed to repeat all the insidious teaching of darkness, never realizing that individual doubt blended with the doubt of other individuals can undermine much building done by those who are constructively thinking.

Note the difference between the battle stand taken by those who say they rely on the Lord, and rely on God, and rely on the law for the ultimate outcome of this great struggle and those who are imbued with the law—the love of the Lord—those who follow the law. Reliance implies an element of fatalism. Being imbued with the love of the law implies self-determination in the march toward unity.

The earthly battle is now reaching toward its peak of violence and tensivity. We speak to humanity. All men should ask the following questions of themselves: "Does one harbor doubt under the guise of intellectual questioning? Does one open the way for infiltration of the essence of traitorous thought by drugged repetition of suggestion implying resignation to law?" From the answers hidden beneath mere thought one may determine the degree of penetration into the group body of forces of thought born in the enemy's heart. Individually each man now must stand as guardian to the race thinking. We do not question

purpose. We question the recognition of the vital importance of connected, constructive thinking at this particular point.

All must ask these questions. Each man must look within, measuring the fulness of his unity with law at this point. Note the difference between reliance on God and the realization that one is imbued with the law. During this period character, individual action is far more important than words. Unconsciously the mass of people are absorbing the essence of thought given out by those comparatively older, those comparatively more conscious of the reasons behind this conflict. The attitude assumed toward the most unimportant daily duty and the value of importance directed toward routine of duty is vital.

Too late now to endeavor to awaken men through intellectual approach, but all mankind is open today to the impact of emotional assurance and corresponding emotional doubt. There is an exhilaration which will be felt by all on earth who have been instructed regarding the quality of this great conflict, an exhilaration of confidence which should not be expressed in words but should show forth in daily contact, daily reaction to routine living and a reaction showing forth confidence from within. This exhilaration referred to will be felt in all probability more keenly during the first waking moments of one's day, because during the sleep period one will be increasingly conscious of contact with the forces working outside of the material bodies.

IV

THE KEYS TO TRUTH, AND RELATED SUBJECTS

Platonius: We suggest a more intensive study of the seven keys at this point. Our reasons are worth considering. First when one not only has acquired a fairly clear understanding of the magnitude of the keys and when one begins to apply that understanding so that the keys are used daily, he will be able to establish an inner pattern for his life's activities. Once that inner pattern is established he may be able to grasp or to glimpse the divine purpose behind man's unfolding.

In the beginning of this teaching had we endeavored to explain a precept by the use of intimately personal examples, we would have allowed this contact to assume the quality of soothsayer. We have stated that first we think in terms of the great circle—nothing important except the great sweep of truth and understanding search for knowledge, followed by the smaller circle where every little thing is indicative of the whole. In time one will be able to see the universe while gazing at one individual. Such is the objective behind a more intensive and delicate approach to the study of the seven keys to the door of truth.

H.H.D.: You tell me that a more intensive study of the keys is to establish an inner pattern in my life, and also that the inner beat of one's being is the result of the degree in which one absorbs the essence of the great keys to truth. First, the only inner pattern of my life's activities that I am conscious of is one of obedience and trust. What I know of the law I attempt to obey and I trust that law implicitly. That relieves me of too definite planning.

Whatever threads I have so far woven I continue to weave and try to do the tasks connected with them as they arise, providing they fit into the path leading to my goal. If they deviate from that path and I recognize this, I let them go, I hope.

As to the inner beat, you tell me that I am not yet able to use the keys in complete relation to my understanding of them. In that I heartily agree, and on that account I question my ability to recognize my inner beat. However, I am wondering what part the inner beat should play in one's growing awareness. One must be a long way from finding his inner beat. I like the definition that one recognizes his inner beat by the mind and the emotions not being too easily influenced by events. Yet on the other hand one should guard against the pitfall of indifference or lack of enthusiasm.

How is it time for an intensive study of the keys when one has absorbed so little of the realization of the keys? It seems to me that one should be employed in living out in his daily life the little he does know. I notice you said on October 5 that to find and appreciate one of the great keys, discrimination, was like searching for the absolute, which leads to fourth dimensional understanding. This I take it is true of all the keys. Hence, being three dimensional I question a bit concerning this intensive study.

Platonius: Intensive study, after one has progressed through many, many months' work regarding spiritual development, does not imply further intellectual analysis. It implies the very quality of effort evidenced by that which you have but now transmitted to me. Intensive study of the keys implies at this point a constant recognition of new life thrown by your intuition upon the subject matter of one's intuition. Few have walked the earth who have absorbed understanding of the inner beat. Nevertheless that should not dissuade one from quietly searching year after year. The absolute recognition of the individual beat will mean the attainment of peace.

DISCRIMINATION

In the future I shall dwell particularly on the key called discrimination, and I shall endeavor to spread before one some of the beauty in discrimination that may have escaped one's consideration.

Discrimination has nothing to do with the act of choosing between this and that. When once an individual absorbs the essence of humility and tolerance that is based upon a platform founded upon dauntless energy, discrimination is the result. You do not possess ultimately those qualities any more than you possess character. Character is what you are.

Why did Socrates pray continually, "O God, make me beautiful within." Because well he knew that there was no absolute inner beauty without equilibrium of soul, and equilibrium of soul could not be obtained without a high development of the quality very near his heart, the quality of discrimination. Equilibrium of soul would be unobtainable without true discrimination and understanding.

In the abstract, to learn to discriminate does not appear unusually difficult because human beings believe that discrimination is an intellectual activity. But it is far deeper than the intellect. To discriminate between humility and pride, one should recognize that there is no pride that is honorable without humility. One should distinguish between pity and sympathy, finding that pity is dangerous if it does not promote action, while sympathy is a healing element and can never be too freely given. To distinguish between acts of generosity and acts of criticism, to criticize with discrimination, involves both heart and intellect. One must recognize that an act takes on a certain quality of the individual who acts. Therefore similar acts by differing individuals must be considered with discrimination, because, in fact, their similarity fades under examination.

To find and appreciate true discrimination is much as though one searched for the absolute. That leads toward the fourth

dimension of understanding and is not for man living in the third dimensional life. But to approach the boundaries of the third dimensional world with a realization of the vast beyond—that is good. That is satisfying. Beneath the accepted understanding of words lies truth. No situation, no condition is to be judged by the intensity of one's feeling regarding that situation or condition. It can only be judged in ratio to one's ability to discriminate the essence of action.

H.H.D.: The non-self is the source from which discrimination springs. I do not say selflessness or unselfishness, because I believe the non-self expresses more truly what that key means. By that I infer that along with an almost complete forgetting of self is also a color or term of justice that implies a lack of emotion as humans understand it. But in its deeper meaning it may be called a higher emotion of wisdom. Now, discrimination is not only seeing and understanding the other fellow's point of view, but it is also the wisest conclusion concerning a subject, because that subject is judged unemotionally. It is as near abstract justice as one may get concerning a personal matter.

The non-self means to me the inner beat, the higher consciousness, the God within. The discriminating mind chooses and always wisely, because it is listening to the sound of the inner beat. It knows when to speak and when not to speak. It is not swayed by any of the so-called emotions, because it is not under the dominance of the egocentric, which wallows in emotionalism. In fact the egocentric uses the emotions for its tools and makes the emotions useless for transition into wisdom or the higher emotion. The non-self is a greater term than unselfish or selfless. It includes them both and also includes the cosmic consonance of which Platonius spoke. Thus does the key of discrimination open the door to direct communication with the God within and through its ensuing wisdom with the God without. This is bound to develop one's intuition, for that is the link with which the discriminating mind is tied to his inner soul or over-soul. Through the use of his intuition does one come to understand

his fellow man and to get a clearer vision of God's purposes. The first feeble indication of discrimination yields surprising harmony to apparently insoluble problems. Listening more and more to that inner prompting gives one an awareness of God that is awesome in its power and strength. Its reaction on those whom it affects is more than benign—it is like the "good deed in a naughty world," it is outstanding in its benefits.

* * *

H.H.D.: I have been thinking of the passage in the Bible that says "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." *

Platonius: To agree with an adversary is to end all controversy. We referred to the equilibrium of soul in this discussion. Where there is equilibrium of soul we said there is understanding, and of necessity discrimination. There can be no controversy where there is understanding and discrimination. To agree with an adversary is to meet him where he stands with understanding. To discriminate is to regard his acts with the help of vision concerning the quality of the individual committing the act. If you do not agree with your adversary—using that word as the opposite of contending—then surely you yourself become involved and bound by his unrest and his unrighteousness.

H.H.D.: That is very enlightening. In the same way did I explain to myself the story of the unjust steward where it said "Make to yourself friends of the mammon of unrighteousness." I thought if friendship means anything it means understanding. Therefore that statement meant to me that one should get an understanding of the material life and in so doing one would become detached from its power and better able to cope with it.

Platonius: Absolutely correct. For therein lies the prison. Through discrimination the key will open all doors.

* Matthew 5:25

HUMILITY

We will speak of humility. Humility is a vital quality which must be attained before an understanding of the great quality of renunciation is possessed. Humility signifies selflessness. Humility is without emotion. Humility may use pity as an instrument because humility is selfless. Sympathy used by one who is truly humble becomes a healing force. Now in this more detailed study of the keys we do not suggest an intellectual study, an analysis of words and the meaning behind words. We wish only to employ heart-consciousness in this deeper study. Man so frequently thinks of his intellect as his essential being. We should use the intellect as an instrument, but at the same time we should refuse to let all judgment rest in the discoveries of the intellect.

The essential motivating power behind his acts constitutes one's real living. To be objectively of the world, with the world, and yet constantly aware of the soul standing aside, is desirable. Time was when this soul awareness required retirement from the world, but lessons learned during periods of retirement are easy lessons compared to those learned while one walks in step with humanity, with humanity's desires, failures, attainments, visions, and ultimate aims. Far greater may service be under such conditions.

Humility is as patient as a climbing vine. So must one's spirit be. We use the term soul. So frequently the word means different things to different minds. For the purpose of our study we will consider soul as the uniting, balancing power between spirit and personality. The personality learns through the employing of the senses. As one knows, the senses are higher than the objects sensed. Also emotion is higher than the senses. Also true is understanding higher than the emotions, and also is it true that higher than these is the essential being, the I AM realization, which is the expression of the qualities stored in the causal being.

All this is to be taken into consideration regarding the deeper study of the seven keys to truth. A key unlocks and a door may then be opened. To analyze the quality of the keys is one great

step, but to use the keys as the Masters used them is attainment, the attainment of knowledge. Knowledge of good and evil is that ignorance is the basic cause of all suffering. This does not refer to just such ignorance as the mind is qualified by. It is a deeper ignorance that must be overcome. True, for the mass of people, young of soul, the first step is education. The intellect must be employed to overcome ignorance. But we wish to glimpse the overcoming of the ignorance of the heart. Therefore it is good to consider the key of humility. It is a great quality without which no key to truth could be handled with impunity or any valued effect.

H.H.D.: The first steps in the understanding of humility, it seems to me, include an open-mindedness and teachableness. That would be the broad aspect in considering the meaning of that term. Upon close thought, there is in humility an element of gratitude and worship—you might say, a consecration that brings a sense of awe and reverence for creative life and for the source of all being—God. Now, that consecration brings with it a turning to the oversoul constantly for release and for strength, with the awareness of one's inadequacy, and yet with a deep worship for that perfection that has been fulfilled in the life of our Lord. It is that modicum of perfection that one knows is within his spirit, and also the great perfection that permeates all life and that is so evidenced in manifested life.

The gospel says, "Blessed are the meek, for they shall inherit the earth." It does not say, "The meek shall inherit the U.S.A." or any particular piece of land, but rather the earth and its fullness, which awaits with its true blessing the one who has humility of spirit.

* * *

Platonius: Again we direct our attention toward the qualities of the great keys: humility, dauntless energy that fights its way to truth, and discrimination. These are not words that we consider and analyze—we consider and analyze a spiritual force. Humility

may be described in this manner: if at any time you must arrest thought, directing it toward the idea that this or that individual, this or that situation should be approached in an attitude of humility, then one has not attained that quality—he is still fighting with dauntless energy to understand the quality.

Humility, once attained, wipes away all possibility of self-estimating in an attitude toward another individual or situation. Dauntless energy fighting its way to truth is as you know a quality of progression. Even if one possessed the quality of dauntless energy to the extent that he was imbued with the spirit, loving and searching for truth, that is not in essence the quality referred to as one of the greater keys; for this dauntless energy must be transmitted into a base—a platform from which all effort goes forth.

H.H.D.: You say humility is without emotion. Our Lord was an outstanding example of true humility, and yet he experienced deep emotion at Gethsemane, and also when he raised Lazarus from the dead, as well as at other times. All emotion is not necessarily self-centered. Cannot there be a selfless emotion? Emotion is a powerful factor in one's life and may be of great benefit if wisely directed. Hasn't worship an outpouring emotion back of it? If there is no emotion in humility I believe humility has lost touch with humanity. It is through deep emotion that one worships and adores the perfection which he knows is within and around him.

Platonius: All beautifully expressed. All explained and analyzed with words. My endeavor is to create a realization of an absorption of humility. True, our Lord expressed emotion even upon the cross, thus experiencing the human element of the soul—of the self—of the personality. Humility may bring about emotion of love or compassion or sympathy or friendship, but humility itself lacks emotion because once possessed an individual does not perceive himself as being humble. Your statement for you is of infinite importance—beyond any importance of a statement transmitted to you by me. Again and again from this point on must I

repeat that no statement of mine or of another's can be accepted by you or by another individual except in such a degree as it is absorbed into his own being. At this point on and from this point on do we endeavor to gain a vision of beingness behind all analysis of words.

When the pure in heart see God, they do not fall prostrate before the brilliant, blinding light of His face. The pure in heart are so unconscious of self that the only emotion is the complete realization of peace and joy in the presence of God.

H.H.D.: When you say that humility has no emotion are you referring to personal emotion? It seems clearer to me to say there is no emotion of the self in humility, rather than to say there is no emotion in humility. According to that then there is no emotion in any of the keys that has a bearing on the self. They all belong to wisdom, which is the higher emotion. That is the way you at one time defined wisdom to me. Isn't true wisdom also selfless? Yet it has by nature some emotion in it because it is also of the heart. All the keys spring from the heart as well as from the spirit. Hence they bring wisdom and emotion of the spiritual nature. When you speak of the pure in heart, you say when they see God, the only emotion is the complete realization of peace and joy in the presence of God. You use the word emotion there. Please explain.

Platonius: Our minds approach unity regarding humility. Words are difficult instruments; but your definition, that there is no emotion of self in humility, is acceptable.

H.H.D.: In suggesting that one should seek out the reality of qualities beyond analysis or forms of wording, how can one seek that except through testing in human contact? Then too, who is one to judge whether or not his inner being has absorbed any of these qualities? If one had absorbed them he would not bother his head as to whether he had. The personal concern about his status in relation to the keys would not enter his head. He would be too concerned with the welfare of others to try to analyze his own character. How else does one absorb these keys except by

trying each day to focus one's heart and mind on our Lord's life? *Platonius*: A statement of the goal. Never lose sight of it. You have made a statement of the goal for human achievement toward spiritual enlightenment. Never lose sight of that goal. Be sure that one's expression toward others will show forth the degree of absorption attained, absorption of the truth in the quality of the keys. Little by little are we reaching toward a focussing point. That is the reason underlying the contact of all individuals who are receiving help, instruction through the avenue of the Elder Brothers; and so we suggest—walk simply.

IDEAS FROM THE HIERARCHY

NOVEMBER 30, 1943—*Platonius*: In recognition of the crucial quality evidenced to the Hierarchy at this period, the crucial quality of the change, the alignment of various groups of humanity at this time, the Elder Brothers are called upon to devote major effort directly under control of the Hierarchy. In many instances channels of communication that have been wide of late have been temporarily closed. They realize that in most instances all that can be given to open minds by way of suggestion has been given. They realize that the realignment is under process of becoming the stabilized platform upon which the founders of the new age are to take their stand.

The Hierarchy has been struggling with or against the forces of evil to bring about complete decision of the battle. Now when we speak of the forces of evil, be certain that those to whom you hand on our words realize that there is no army of evil men arranged under the direction of an all-powerful evil leader, such as various religions have designated as the devil. There is no such organized army. You know that. You know that God is Principle —Love—Intelligence, and so forth—so the supreme evil is the opposite of God, but not a supreme Antichrist occupying any material body nor any etheric body. There are of course leaders of the evil-minded—cruel, selfish, ignorant people. There are leaders strong in their own desire for evil and supreme power

through fear. These leaders express the idea of the super-leader of evil forces. All this is clearly understood. We suggest that one should guard against the idea of a supernatural group called the evil forces. Nevertheless, the force of evil is rampant upon earth and must be crushed and will be overcome.

There are four groups which in the large represent humanity. The first group are made up of the masses of ignorant, suffering, hungry, underprivileged individuals who are easily influenced by suggestion, provided that suggestion holds a quality of emotional desire toward material improvement. This first class are easily herded into mob grouping, easily influenced by mob psychology for or against, but they do very little thinking. They must be enlightened and led, educated as well as clothed and fed.

The second group as seen by the Hierarchy are the great middle class, lower and upper, using the term "class" psychologically, having no connection with social groups or economic grouping. This second group, the great middle class, are all-powerful in determining certain phases of public life and governmental forms because they are gregarious. They think as sheep run. They are able to read, to form opinions. They are generally religious even while many of them discard organized religion. They are warm of heart but naturally have little tolerance. They are stubborn. Once an idea enters the group, it is held on to and enlarged upon. They joy in choosing their leader, but once he is chosen, like sheep they hand over the progression of the group to him. They are powerful. They can be directed toward the higher ideals through their basic warmth of fellowship, through their basic religious character, toward great growth for a nation.

The third group consists of the thinkers of the world. These are the men and women who speak the word, write the articles and books, and organize group activities. They are the intellectual leaders, and when open to the realization of spiritual man as the real man they are powerful workers in God's vineyard. Through this group may the great middle class become enlightened, instructed, educated, and finally led toward avenues for true

growth. This third group are those who change ideas, ideas frequently formed by members of the middle class. The third group change these ideas into ideals for which the great mass of humanity will fight and die if need be.

The fourth group are made up of the acknowledged servers, disciples, the spiritual leaders of the race, and through their leadership will the great army of humanity march forward. All this is important to call to mind because the days of decision are upon mankind. It depends largely upon members of the third group to solidify and make active the ideals of thought that are being formulated for humanity's progress. For the power of the word, the power of the pen, the power of the intelligence united with heart is now to be brought into evidence. There is the point whereon the Hierarchy itself must stand aside, leaving the choice of the future of the world in the hands of humanity. All prayer goes forth that the hands leading humanity will be the hands of the men and women of good will.

There will be differences of opinion. Men will disagree widely regarding detail for reorganization following the war. Whenever possible, the differences should be disregarded and the seed thought, good will, should be emphasized. Whenever possible, the road between arguing minds should be made smooth. One should find the meeting place where good will may operate.

THE TEACHING OF PLATONIUS

PART TWO

V

GROUP MESSAGES

INTRODUCTORY

SEPTEMBER 23, 1942—*Platonius*: From time to time you have had a friend in harmony with your purpose join us in our period of intercommunication. It may seem advisable to you to enquire if two or three such friends would wish to join us in this great work. This period is vital in the history of man's progress. If you there could raise your consciousness till it blends with the consciousness of various planes, gradually mingling with the thought so raised through other channels, the thought of other groups, we could be more sure that there would be stability of purpose and integrity of desire in the minds of all men in positions of leadership upon earth after the noise of the battle has faded.

The suggestion is that for the period following this time of the waiting of the next moon we unite in this purpose. As always, it would be my privilege and joy to suggest the form of the meditation and the prayer. You no doubt have been told that the emotional nature of man is more open to suggestion during the period of the full moon's light upon the earth than at any other period. Therefore we would have within the next four or possibly five weeks two such full moon periods and also the aspiration of the rising moon followed by the accompanying sense of peace that floods the earth with the waning moon.

H.H.D.: A very good suggestion, and I shall act upon it.

Platonius: Pray not for victory—that is assured, but pray for the second victory, for that is still to be determined. And now may

we unite in effort, for the least is like unto the most. As the river flows by, one drop is not distinguishable from another drop. Altogether they form the river that rushes to the sea, so would we hope to unite the thought of all men of good will.

THE FIRST GROUP MEETING

SEPTEMBER 30, 1942—*Platonius*: It is well that we meet with unified desire to occupy ourselves with the endeavor before us. We will clarify the endeavor. In no way is it concerned with detail of plans for reconstruction following the clash of battle. In no way is it concerned with the selecting of leaders or the directing of assemblies. It is concerned with but one object, the projection of the thought of man's obligation to man, the projection of the realization of the beauty of brotherhood.

You know and have practiced the manipulation of thought as a force. Now we endeavor to merge thought originating on one plane of consciousness with thought fluid in the higher consciousness. We endeavor through this force of thought to strengthen the will of men, strengthen the endurance, and through the lightning power of prayer galvanize thought like a rod, steel-like and unyielding. With this rod will we smite the rock of selfishness until the waters of life flow freely so that all who thirst may drink.

Those who join in this endeavor are as those invited to a holy supper. If it occurs that following our meeting in the ocean of silence some of you retain bits of evidence of that union and are able in simplicity of mind to describe their realization, so be it! But remember, sound and silence have equal results. Also, we suggest if through a flash of realization you have glimpsed the possible beauty of the future, do not expect to hold that flash. Recall the intermittency of the spiral. Also those who partake of the unified prayer, partake with humility. No setting apart of those who approach the table consciously and those who are yet unconscious of the spiritual feast provided. Verily the table is spread in the presence of your enemies.

Our endeavor during the coming period is to make the many conscious of their invitation to the feast. The rod of prayer, steel-like in its unyieldingness, compelling in its power to project the realization of man's obligation to man is within the grasp of each of us. And now, before we merge thought into the great sea of prayer, will you repeat audibly these words: All praise to the Lord, the Holy One, perfect in wisdom. May the power of unified prayer spread the realization that the assurance of man's progress lies in the acceptance of the doctrine of brotherhood. And now into the vast ocean of silence we release all thought. (Silent Meditation).

OCTOBER 7, 1942—It is fitting that one should prepare himself for each new outpouring of spiritual energy. Therefore before we unite in the blessed silence we will prepare the way. You have found that many enter the room of meditation through the doorway of symbols, some with melody, some with rhythm, some with the visualized rose of many petals or the dove of peace or the serpent of wisdom. But we at this point will use the symbolism of fire. Many-sided symbol—the fire that destroys the worthless and purifies the reality, the fire that gives warmth, the fire that gives light, the fire that transmutes thought into actuality. So those of you who would visualize, consider the great bonfire on the hilltop, a beacon toward which all those in the valley of suffering may turn their eyes.

We join with many other servers in the gathering of the fagots with which the fire is fed. One answers to the call of a teacher for such symbolic activity, because one recognizes the imperative command for unity of effort and for economy of energy. Once one recognizes one's self as furnishing one of the many dynamos of energy, the following of those beyond us in evolved being becomes natural. Many orthodox religionists repeat frequently, "I believe in the communion of saints." How many and how few realize the actuality of the communion of saints or the possibility of joining

such a holy communion, once freed from the lower consciousness called the brain of man, really believing when the statement is made, "I believe in the communion of saints" that it is an expression of the understanding of Hierarchy. Many, many push aside that term, fearing that it involves the mysteries of the occult, or fearing that it implies discipline and direction. No, no, my children, no. It implies only cooperation and love of the laws of the Lord.

Therefore are we privileged to open the gates of consciousness and together enter into communion not for any desire for individual reward, not for any individual exaltation of spirit, but as servers. Every man, every woman, is a part of every other man and every other woman, and so the greatest spiritual service is the service for mankind. One other thing, we have been entrusted with the vessel. It has been the creed. Life energy, spiritual energy, must come from God through you to your fellow man and back to God. No other way. In these meditation periods know yourselves as builders, builders of the road leading into the new age and to this service dedicate your spirit. Thy Will, God, be done on earth as it is in heaven.

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OCTOBER 14, 1942—In this hour when the mother soul of earth is in travail it is fitting that we unite in prayer for the leaders of the period of reconstruction. We pray that they may have a fearlessness of thought and that their object may be defined under the word liberation. Each one who has helped in this great work must find himself within every other. Recognize only God within, without—within yourself, equally within every other.

Do not be concerned with the desire to see results, manifested results of your effort. Be content with the whole-heartedness of the beginning. There is more joy in the beginning than in the conclusion, for life is a process of becoming. The beginning signifies motion. Inertia creates the line of continuance, the result is with God. The result lies within the law.

THE CHALICE

Have you heard of the chalice of affirmation? One of the ancient mysteries? The chalice was supposed to have been made of copper red as the sun, lined with silver white as the moon, and in it were stored the juices of the pomegranate. Following the affirmation service, the chalice was raised high and the juices were allowed to pour freely from all sides, symbolizing the ceaseless service for mankind. You who join with many others in this symbolic service of meditation know enough of the inner laws. Are you certain that you realize clearly your individual responsibility to those laws? He who has much must give much.

And now close the eyes and sink into the depths of the inner consciousness from whence you may rise in consciousness until the self is lost in the non-self. In this dark hour of the soul, the angels of death spread broad wings of silence and mystery. Well you know that souls passing under the shadow of those wings fear no evil. But evil may stalk those who live victorious in battle, the evil of the consciousness of victory, a self-complacent egotistical sense of superiority, not making only the leaders but every man forgetful of the thing for which he fought and for which others died. Therefore do we pray for the fearlessness of future leaders and for the liberation of mankind. Blest is the thought, blest is the word, and blest will be the result. I hear a great voice from heaven proclaiming "God has found Himself in the heart of man and the travail of the soul of mother earth will not have been in vain."

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OCTOBER 20, 1942—Again we are privileged to meet in the heart of the centered silence, each body handed over to be used for a first focussing point for the channel through which pure prayer may flow unhindered. You may think of your individual channel as a tiny spring from which a little stream starts pursuing its course, joining with other springs and other streams, forming at last the river bed through which the mighty flow of spiritually

directed thought will flow. To those who have glimpsed truth, a word is enough. Frequently the wordless prayer is the most effectual prayer. Concern yourself not with the content of the thought directed forth toward our united mission, but concern yourself with the closing of the gate against any thought of hatred or revenge. You who know the law know that evil destroys itself. We are to unite with many other groups in the projection not of any idea to be entertained by the leaders of the new freedom but by the quality of thought that will surround them, the quality of the motive that will move them.

What is the state of being referred to as the higher consciousness? You might think of your daily working consciousness as the ground over which you are continuously sowing the seed of action, of desire, of intent. You may think of the higher consciousness reached frequently during the day's routine or the silent hours of the night, as the garden wherein you gather the fruits of action. This sending forth of silent prayer united into what we will term group meditation is a privilege. But also to those who have glimpsed the light it is a stern duty and an obligation—selfless prayer.

Too long has man been concerned with self, and now in the future we must envision man blossoming into the flower of brotherhood. This must be. But because our endeavor is to spend our spiritual force freely, we do not restrict the thought, leaving the quality of pure endeavor free that it may be used by the masters of mind energy as good material in their hands. Therefore may we suggest the walling off of all thought of revenge or hatred.

You are told that energy causes action, action creates inertia, inertia creates continuance. It is almost impossible to avert the continuance of a thought once projected—but enough of words. The value of words transmitted between us lies solely in their binding power, the forming of a circle of unity. Therefore are we ready once more to enter into the centered silence where there is no mind but God.

OCTOBER 27, 1942—One does not carry the full pitcher to the well, but an empty vessel to be filled with the waters of life. The empty vessel referred to is the conscious mind of daily thought. We have spoken of the higher consciousness as though indicating a meeting place for one with the other. All of you recognize that it is not a matter of stepping from one consciousness to another. It is simply an enlarging, an expansion of consciousness. Frequently those entering into service such as this, to which we have dedicated our energy, employ will-power. The thought comes: I will my best efforts to be used in this endeavor. Now will-power functions only in the lower consciousness. It has a propelling force, but in its very nature lies a certain quality of doubt, else why must will be employed? There is a certain quality of fear regarding the result. When functioning in the expanded consciousness will-power would be a burden under which the bird of peace would be held down. Therefore as we approach the great sea of silence we leave will at rest.

Yet must we take with us a plan, a pattern, of which the substance of our spiritual energy is to be used. For now must the pattern be spread for future building. It is not always easy to free oneself from self. It is not a simple process, surrounded by fear, to project the pattern of a fearless world with destruction going on all about you. It is not a simple process to envision a world of order, a world where harmonious living is universal, yet we who believe that thought is a substance have this duty to perform, this envisioning of a future.

We spoke of the garden wherein the fruit of labor will be gathered. Your garden is fertilized by decayed particles of life, and so this destructive energy of evil will decay and die and fertilize the blossoms of the new age. Do not concern yourselves because there is no manifested evidence at hand of the results of your service in this matter. Do you not know that dissatisfaction is benevolent? Satisfaction never motivates progress. Teachers, the Elder Brothers, may point the direction toward which your energies are to be exerted, but the key to the garden behind whose walls you will

find the chalice of attainment must be found within your own desiring. The key is formed of your own desiring.

We used fire as a symbol of our efforts because fire is a light and gives energy to the substance of the body and the spirit. All that you have offered upon the altar of the future must be warmed by the fire of love, for God is Love. But God is also law, and much effort must go into the unfolding of the law before the eyes of man, else may he build selfishly, when the day comes for his individual release from fear. As before, we speak not so much actuated by a desire to instruct as by a desire to gather in all floating thoughts and direct them toward the center of silence.

O God, who art the same to all men, take from our hearts all that is pure and use it for Thy great purpose. He who is not afraid to face the judgment of his fellow men, he who is not afraid to face the mystery of that which he may not as yet comprehend, may join with us in service but expect no miracles. This new world of brotherhood must be built by man for man, must be trod from the pulp of his soul into the pure wine of achievement. Therefore as servers do we offer for a use to the hands of the builders all that is pure within our hearts, humbly grateful that we may share in the energizing of the material to be used as the foundation for the age of brotherhood.

THE THREE GROUPS OF MANKIND

NOVEMBER 3, 1942—You may think of humanity as divided into three groups. It is a division of a quality of being. The first actuates under the forces of aggression and selfishness, using fear as the whip by means of which it will grasp whatever it wishes regardless of the rights of others. The second group actuates under the force of neutrality. It claims as its own neither the good nor the evil. It claims under the banner of reason a right to the middle road. It is motivated by the influence of race fear and its individuals are motivated by self-interest. The third group are those who envision love and law as one. They are actuated by the passionate desire for justice and for the living realities of the brotherhood of

man. All of you who would serve mankind fearlessly with all other servers, all disciples, all of the Elder Brothers are in the effort to solidify each step in the progress toward unified life and for this you give your soul substance. We unite for the purpose of spreading the essence of wisdom over the heads of those who are to be the leaders in the reconstruction period that humanity approaches at this point.

Now wisdom is threefold. It involves the illumination of mind, evocation of the will and revelation of love. Wisdom is not intellect. Men of intellect can draw a pattern for the future, but wisdom embraces far more than specialized intellectualism. Beware of intellect unlighted by the fire of love. Examine your own reaction to some proposition for some future good of all that obstructs your own objective, your own comfort or pleasure. Mark how the intellect can bring forth argument, calling in reason to uphold your attitude. So it is possible for men of specialized intelligence to be proven lacking when it comes to the great service for evolving a plan for future reconstruction. We pray that wisdom may be given to the leaders of the future. But the accumulation of great wisdom is a slow process. Such wisdom is not to be found in books, but in flashes, glimpses of the truth gathered by the mind and treasured by the heart. Such wisdom we may expect of those who are to lead mankind into order.

There will be an international government surrounding like a circle all the small governments, each complete in itself. Such is the goal. Long, long has man wandered before such a goal is approached.

THE SWORD

There is another of the ancient mysteries. You may know it: the mystery of the sharpening of the sword. The masters would examine the neophyte. He is tested by repeated periods of light and darkness, light and darkness, and then he is questioned. What hast thou seen, my son? What hast thou heard? And the answer: Mine eyes have seen great beauty and mine ears have

heard great words. Then is he questioned again: Son, dost thou accept all that thine eyes have seen and that thine ears have heard? And the neophyte answers: I would accept, but my intelligence reminds me that the eyes and the ears may be deceived. And again is he tested with periods of light and periods of darkness, periods of long darkness and periods of flashing light. And again is he questioned: Son, what doth the intellect answer now? And he replies: Masters, my intelligence answers not. My heart has seen and my heart has heard, and the heart may not be deceived. Now is the sword which thou entrustedst to me sharpened. Then was he told to go forth and smite the rock of intellect and this he did, and the rock was torn asunder and words of wisdom appeared before his heart.

I Myself am the Allgiver

I Myself am the Alltaking

I Myself am my brother who gives and my brother who takes

And so, dear friends, once more may our spirits go adventuring, but with a purpose, a sure purpose, for we have dedicated our souls to the wonder of a unified world. O, could man but vision the joy that will be his when once a unified world is a reality, he would not linger on the path. May the Holy Ones give us of their sure aid in this endeavor. May the Holy Ones pour forth the essence of understanding love upon the earth.

TOWARD INTERNATIONAL GOVERNMENT

NOVEMBER 17, 1942—Again are we to meet in the realm beyond words, for we have dedicated ourselves to service. To bring about this unity, the personal self is used by the higher self as an instrument by which it propels desire for service into the being where impression of service is absorbed. It is transmuted into abstract spiritual energy which in due time will be spread like the gentle rain upon the hearts of men. To attain the quality of awareness needed for this work, there must be a blending of hearts and

minds. Such awareness is built by all that has preceded it and now stands firmly upon the ascending spiral offering itself.

There was a question unresolved, reaching from the minds of some of you when last we met in unity. The question is, how is it possible to bring about an international government founded upon the principle of brotherly love. The answer may be simplified. When mankind begins to think of his fellow man in terms of brotherhood, public opinion will become so forceful that policies outpicturing the ideal of brotherhood will be forced upon each governing group. When within each state men acting under the laws of that state begin to recognize the inevitable binding power holding each individual to the group, public opinion will force the writing of the laws which are already written upon the scroll of each spiritually thinking mind.

Thus do those more or less enlightened bring about through the power of the masses the ideals that are but barely dreamed of in the individualized unenlightened mind. It is not a process of coercion from above. It is a process of lifting. It is a process of those less awakened, less aware, reaching toward the light of awareness.

There is one point that we are privileged to bring into the circle of your consciousness, a point that will be readily assimilated by groups such as this where the channel of communication is clear. However, a point that may be unnecessary for the thinking of many. There is at this period an outpouring of divine Will toward the human race, an outpouring the like of which has only occurred twice before, once at the time of the individualizing of man in the Lemurian age and again in the Atlantean period, when the first great struggle between forces of light and darkness took place. And now again is this taking place to accelerate the recognition of man's identity with his fellow man and of man's identity with the one oversoul.

It may be helpful if we are able to give you a glimpse of the picture as seen by the Elder Brothers and those wise ones who have instructed them, the picture of the crisis in humanity's

progress. The Elder Brothers are privileged to direct, to endeavor to enlighten mankind, but they, nor those above them, could not if they would, coerce or determine man's choice for him. Therefore have we, from the standpoint of the larger horizon, trembled in our desiring for man's freedom, for man's enlightenment. Gratefully did we recognize the opening ways between man's mind and the expanded mind, because we yearned for the dawning of the day of liberation, and now are we assured. We believe the manifestation of man, liberated from fear and sorrow, will emerge slowly, but be assured it is to emerge—and why? Because at no time in the history of man has man so nearly encompassed the reality of compassion.

In spite of horrors, in spite of cruelty and hardship, in spite of evil, man today finds reflected in his heart the compassion known to the son of God, the son of man. Man in his physical brain, even in that heavy instrument, begins to understand his fellow being and is beginning to recognize the inevitable union of soul and soul, and souls with the Soul of life. Do not be over-troubled that the youth are taught to hate and kill. Each of you has read of the great battle pictured in the Bhagavad-Gita. There, soul hates and brother kills brother. But in fact it is evil that is hated and evil alone that is killed.

So by these evidences of service, such as this group uniting, shall the minds of youth receive the seed of light. They know, however, it is expression that is evil that they hate, and evil that they kill, even though in the process of hating and killing their manifested life be ended. Do not fear for the youth. Rather reverence the youth, for they are the vessels to be filled with the hope of the future.

If you find within your secret being a response, then repeat with me: I promise to unite with the movement to bring about an international government built upon the ideal of brotherhood of men. For this great purpose I endeavor to discipline my lower self so that it acts under the direction of my higher self. I endeavor to manifest the fact that the spiritual law of life is the law by

which I will govern my material living. I endeavor to recognize more fully the complete indestructible unity of man with man. I endeavor to more thoroughly understand the great law of the great opposites, speech and silence, and to use these great opposites with discretion. To aid in this last I will endeavor to allow no idle word of gossip to pass my lips, and I will endeavor to allow no thoughtless criticism to impede the progress of another. Thus shall I learn to serve.

And now may all men who walk the earth recognize that freedom is to be found only when man to man and nation to nation is governed under the law of brotherly love.

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NOVEMBER 24, 1942—That mankind everywhere is awakening to a clearer understanding of his real being and his compelling purpose, is becoming more evident day by day. This awakening has been a slow process covering many, many decades, but it first was manifested by masses of people in the year 11914. There emerged slowly in that period ideas working toward the formulation of an international union for the betterment of humanity. The reason why those ideas did not come into fulfillment is found in the fact that there was lacking a binding power of thought, making firmer the ideas as they were expressed and as they emerged.

Men did not then recognize thought as a force that could be solidified into binding chains, holding the direction of their purpose firmly upon its course. Today the realization of the power of thought is showing itself all over the world, and, as you know, it is used for evil as well as for good. Our purpose is to build a wall of good so strong that evil will be cut off and in confusion will ultimately destroy itself.

It has been said that you are witnessing the end of a civilization. It is not so. You are witnessing the end of separateness. Individual man is beginning to recognize that only in union can he find his way into a fuller life. Separated man knows fear, and

fear breeds strife. United man knows peace, and peace breathes faith. Blessed are those who are possessed of an enlightened faith, and great is their obligation toward those who are not so blessed. They owe them both tolerance and patience, and the guiding hand of friendship must be held out to them.

There is the cry for change going up all over the earth. Change in educational methods, change in governing methods, and change in religious expression. Dogmas no longer satisfy. Doctrines themselves find flexible quality added. This cry of change is the birth-cry of the new age. We must not fear it. We must meet it forefront. This awakening of which we spoke is evidenced definitely by man's increasing sense of responsibility. Man facing this great clash of warring peoples recognizes that he himself brought about the tragic situation in which he finds himself. O, some to be sure do not accept responsibility personally, but they are freely passing that responsibility on to their neighbors. He, this man, they, this group, are responsible for the situation in which man finds himself. To be sure, even in that statement does he admit that man himself is responsible. This cry for change, this birth-cry of the new age, is not a cry of fear but a cry of hope, based, some may say, on an instinct for self-preservation. But forget not that that instinct for self-preservation is but an infant expression of the instinct of immortality held deep within the soul. The great teacher Plato said that the light for learning within man's mind is God Himself, God the Creator of all that He is, and that the incorporeal soul is illumined by the incorporeal light of the simple wisdom of God, just as the body of air is illumined by incorporeal light. That is a great statement of inclusive logic, but the saints and the Elder Brothers of the race have determined that logic, however inclusive of truth, is not enough to clarify man's intellect of the love of God. Therefore we endeavor to rise in consciousness above all intellectual concepts of this reconstruction visualized under the banner of brotherly love.

The soul has found God not in the intellect, but above the

intellect. Therefore let us quiet the clamor of the intellect during this period in which we give all that we are in service for those who will guide and instruct the leaders of the future. The drums of eternity are sounding out the rhythm of the future. The deaf do not hear those drums if their ears are filled with the clamor of "I." The pounding of the "I" and the "mine" deafen the ear eternally. "It is for me," they cry eternally. No, not that rhythm is in the tone of the eternal drum. Open your ears to the eternal rhythm of the drums of progress and then shall you march forward in the army of the Lord. There are but two words necessary to take into the realm of silence. They are love and detachment. After you pass the entrance, these words may be absorbed into the blessed sea of true prayer.

A CHRISTMAS MESSAGE

DECEMBER 22, 1942—"And the angel of the Lord stood round about them, and the glory of the Lord shone round about them. The angel said, 'Fear not. I come to bring good tidings of great joy. Glory to Him in the highest, and peace on earth, good will to man.'" In every land that message has been heard. He said, "I wilt come again," and again and again has he come. Once more the coming is to be celebrated, and more than ever before do men look within their own hearts stealthily to see if indeed He has come. For more and more do men realize that He comes in spirit and is born again within each human heart.

Never as now have men so freely proclaimed the knowledge of the power of the Christ spirit. The blessing born through suffering is this releasing of the Will to testify, and through such testimony will the way to freedom for all mankind be found. This is the season of joy. Those of you who would teach or preach of His love, preach only of joy—joy in simple things—joy in sharing pain or sorrow or pleasure or hope.

No longer need man preach against sin. If he would but walk up and down the streets and look closely into every face, nowhere would he find sin but everywhere would he find hunger

Hunger and thirst all over the world. Hunger and thirst of the body. Suffering beyond description wakens that hunger and thirst for righteousness, and that hunger and thirst will be completely satisfied. If through loving sympathy your minds are brought to dwell upon the bodily hunger and thirst, the thousands of discomforts of battle and prisons, send forth this thought—sorrow and suffering is the cup that is to be filled with the water of life—the greater the sorrow the greater the cup and the fuller the measure of the water of life. Joy, beauty, work. Work is the healing salve you must apply to the spirit when sympathy is too keen and cuts too deeply—work of any sort that has in its content constructive quality and the desire to share results.

You enter into your new year. This is as if you boarded a ship about to sail. O, set your sails for far ports. Never drop anchor by any island of personal desire, personal achievement. Set your sail for far ports during the voyage of the New Year, and forget not that the cargo in the hold you yourself have bought and paid for, and you yourself must see that when the destined port is reached the cargo is pure gold.

We have met with humble spirit to devote the energy of our minds, the energy called thought, to a certain purpose. Gratefully is that energy received by the builders. Much value is to be found from this union of minds, this united urge to serve; but never fear that any individualized breathing-out of desire to serve will be lost. The singing of a hymn, the repeating of a formulated prayer, the smile carelessly given to a passer-by, the nod of a head, the wave of a hand—all these are the gifts which you can bring to lay at the feet of the blessed babe on Christmas day. And all these gifts will also serve in the building of the New Age.

Speaking of gifts, be very careful of the binding cord with which you tie the gift to the purpose. Let no gift be bound with the threads of arrogant superiority. Let no gift be given bound by the threads of irritation or conventional necessity. Let no gifts be given bound up with the glittering threads of ostentation. Let all gifts be wrapped with the cord of loving kindness. O, if

man could learn to make his own the beauty of sincerity and the comfort of simplicity.

During our coming period of silent unity, let us send forth gifts to all mankind. Let us give to each man our faith in his ability to see the light. Let us give to each man our hope, our assurance for the future—your future and his. It is all bound together with the future of the oncoming generation. You can give to that this moment by your determination to live and manifest your simple earnest faith in God and in His son, Jesus Christ our Lord, and in the angels who serve with and for them.

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SERVICE

JANUARY 19, 1943—It is gratifying to meet again in more direct projection of energy as a unit toward this movement to which you have all given allegiance. By this allegiance, through this unity are you learning to serve.

Now consider just what is meant by service. Service is the evidence of the love which is the fulfilling of the law. Service is the actual realization of the fact that each is but a part of every other. In daily life, service is the happy fulfillment of duty. Regarding this movement in which we are united, your individualized effort must go toward opening the way for other individuals in other groups to join in this service. Remember this movement includes all movements in which the aim is the expression of the brotherhood of man. You will find members of your group unconscious of the group. You will find them in every religious organization, in every educational group, in colleges and universities and in the scientific laboratories. You will find these ideals expressed in every philosophy.

Inclusive is this movement, this service. You must never forget that the Elder Brothers attempt, endeavor and do awaken these ideas in every grade of humanity. Forget not that many are handicapped by environment, early teaching, and preconceived ideas. In your attempt to influence these recognize the alikeness

of aim, emphasize the likeness of thought, and pay little attention to the differences. In due time there will be a blending, for the field of knowledge can and will be enlarged through comprehension. Approach those whom you would influence with the quality known as common sense, which includes discretion, kindness, and a clear sense of values. One must have gathered an understanding of the power of silence, the power of concentration, and the power of vision, if one is to solve the mystery of unity. Each must approach his objectified expression of this work through his own quality of awareness. Each must project this awareness through whatsoever avenues are open to him, for there are many paths of service, always recognizing the fact that when in accord two or three can unite in effort and the results may be magnified.

Remember, every soul is to one degree or another awake to the need of his time, the need for spiritual expansion, but the majority of personalities are not so awakened. Appeal to that soul, but do not force the doors. You, each one of you to whom my words find hearing, recognize in yourself the constant conflict between soul which is the reality and personality. The soul may desire to fling away all prohibitive self-consciousness, and the personality may be bound by bands of conventionality or self-consciousness or a sense of insufficiency. Little by little do all men recognize these differences. How recognize them? Visualize the path of spiritual evolution. Divide it into three sections. First the soul becomes aware of itself as the actual man. Then second, gradually the lower man recognizes the discipline of the higher man within himself. And then, third, further along the path man visions unity, not only with his soul, but absolute unity with all other souls. Right speech, right action, right effort, right aim. These are the signposts along the highway. You've all read of them in the ancient Jewish Scriptures. The highway that leads to the holiness of the path prescribed by Jesus of Nazareth the Christ. "I am the way," he said.

Recognize in those whom you would influence the inhibitions

natural to their grade of awareness and meet them where they stand, leading them gradually into wider spheres of thinking, for by the accumulated thought of mankind directed toward the planning of the future shall the minds of the leaders of the future be motivated. There will be a centralizing of aim. The self-conscious vision of a better world known to those of limited perception and the glorified vision of the brotherhood of man known to those of enlarged perception, meeting somewhere in the center, and at this meeting-point you will find the measurement of the quality of the building for the peace and the security of the peoples. Not only the downtrodden suffering peoples in the horror surrounding communities must be liberated, but each individual soul must be liberated from the dominion of its accompanying lower nature. The task is not easy, but the task is sure of accomplishment. When groups all over the earth, speaking their various languages, expressing their various temperaments, are meeting as in this group, dedicating themselves to service for this one aim, they are building the road to liberation.

O blessed Center of love and justice, open our hearts and our minds so that they may be cleansed and purified and made worthy to be used in thy great work. May we share all our blessings with all mankind. Give us a clear vision of our daily duties. Give us courage in the face of fear, serenity amid tumult, patience when we are angered, forgiveness when we are tempted to revenge; and, O blessed Center of love and justice, give us understanding, and give all the world thy peace.

MARCH 23, 1943—Once again thought meets thought with the one objective of sharing spiritual force with all mankind, the sharing which is the basis of all service. Well you know that there are many kinds of service, many forms, each differing from another in kind but not in degree. Service to God is to be measured only through purity of motive. This group meditation dedicated to the handing over of the energy of the heart to the

reservoir of universal love is an evolved manifestation of service, but differs only in kind and not in degree from the service of the simplest untutored individual whose heart throbs to the beat of the idea of brotherhood and who walks in the light of God.

Evolved manifestation of service which unites the power of man's desiring with the power of the Hierarchy is at this time notably valuable, because at this time is effort being made toward the opening up of new intercourse, new combination of effort between men and the Hierarchy. This should bring about a new type of mediatory service which will hasten the day when all mankind will love and serve God. But keep in the forefront of your thinking the fact that you as an individualized soul are manifesting upon earth God's life through the medium of a material body, a body whose windows are the senses, and through these windows must you see life whole. Through these senses must you learn the lessons needed for your development. You are men and women manifesting life on earth. Do not make the mistake of thinking you will learn your greatest lessons through the agency of your super-senses. The Lord is the Lord of little things as well as the Lord of the great. No thing is so small in thought, so unimportant but that you may learn through it what life is, what God is, Again and again have we told you to be thankful for duty and conscience and faith. Through these may you accomplish great undertakings. Again and again you have been told that joy is a seed of wisdom. Be steadfast in joy.

Returning to this group meeting, uniting through love for meditation, let us repeat, meditation is directed thought. No thought is without consequence, but directed thought is a subtle power. Meditation dedicated for the purpose of sharing this wisdom of heart and the love of the soul is blessed, blessed all the way up the side of the mountain, blessed by all those who have traveled the way before you. Some there are, many in fact, who have never heard of the Hierarchy, and many having heard do not believe in their essential beingness. Not knowing, not believing, is no handicap if the individual server serves in simplicity

of love, in the forceful power that comes from giving—selfless giving. But those of you who recognize the great army of servers who have climbed the mountain before you, looking back from time to time, offering help to those who follow in their footsteps, are doubly blessed because through that knowledge comes a sense of companionship with the rich and beautiful souls who have learned through suffering the lessons that each of you is put to.

O perfect Trinity, O Lord of the center of life and light, we thank Thee for duty and for conscience. May we have clear perception of our daily duties and joy in the fulfilling of them. We thank Thee for sorrow through which we may learn true sympathy. We thank Thee for the angelic guardian. We thank Thee for the Hierarchy and their constant endeavor to help us find our way. Sanctify our purpose. Sanctify our effort so that the essence of our loving, our desire to serve, may be solidified, concentrated into material dedicated to the use of the builders. O Lord of life, sanctify this our giving. Amen.

USES OF POWER

April 20, 1943—Again greetings from consciousness to consciousness. Clearly you have stated your purpose for such a meeting as this. Clearly has your intent been directed toward sharing with those who will help to form a better statement of life for mankind in the future. How help, you may think? Through directed thought, is the answer. How have we been conditioned and fitted so that we may believe our directed thought can serve this purpose? The first response may be that you individually and in group work have studied—devoted your thought and your purpose to the understanding of the occult laws of being—the hidden law of being. Well enough, but all the studies of occult teaching will prevail not unless they have become in essence a part of your desire body—your desire to show forth truth in your daily living.

The study of ancient laws and ancient teaching has its value—tremendous value—though you have marked that that study can

be used by those working under the compulsion of the lust for power. A mystic who has gone wrong, who is serving under the power of evil forces, is more dangerous than any madman. You are witnessing at this period the destruction and dissolution of such a mind. Already is he seeing himself encircled by fire which will destroy him. That fire was kindled by the thought, directed thought of groups such as this—many you know of—by the individuals such as each of you is proving himself to be. Through this directed thought is evil being overcome by good.

There is another danger which may arise from the giving over of the mind to intensive search for the hidden laws. This danger is the danger of specialization—the gathering in and storing away of ideas which are never translated into simple usable forms for everyday living—simplification. We have spoken of that many times, but at this particular day and hour let us endeavor to grasp the great significance of simplification. An engineer must master the intricacies of higher mathematics, but also must he know the method by which he reduces the intricacies of the mathematical formula. He must reduce his scientific figuring to the simple rule of three that any untutored builder may understand, for the building must be done by the workers.

And so it is with this science of religion, science of Christianity. Well it is to know of the great structure of law—eternal universal law by which the planets swing their course in the heavens and by which the tiniest flower blossoms in your spring, but that study is of negligible value unless it is reduced to the simple rule of three. Believe in God, be kind, be generous.

You know through many repetitions of the idea that you are a spirit and that you have an instrument, the body. In your reaching out toward universal law, do not overlook the importance of first knowing the laws of your own body. Possess your own body completely—not until man possesses his own body and can use it as such an instrument should be used is he capable of abstract service to mankind. Make of your body a home for your spirit. Make of your heart the hearthstone where faith and

love abide, where faith and love and detachment speak so clearly that the voice declaring for "I" and "mine" can no longer be heard. In God's service there is no room for the "I" and "mine." In this hour think of this temple with the Christ spirit within, and live through these days of remembrance with the Christ spirit without. Live through the suffering. Be sure that no voice of your desires denies that Christ within. Be sure that no spark of selfishness adds to the humiliation, the scorn, and the suffering of the Christ within. Carry the cross on which all unworthy desires may be crucified, and then live through the day of resurrection joyfully.*

Make of all your study a foundation of knowledge toward which you may turn as to a reference book, but for the daily bread of life reach out toward simple loving, simple sharing; and when you pray, pray "O blessed Lord, teach us to love Thee in simplicity and truth. O blessed Lord, so near, so very dear, let us walk with Thee and share the suffering of mankind with Thee. Let us walk with Thee and share the resurrection of new life—new life which is to be born to each human being again and again and again. Thou hast given us the gift of sorrow and the gift of joy. May we share the sorrow and the joy through Thee with every other. Amen."

PURITY

MAY 18, 1943—Why do we emphasize again and again the basic necessity for bringing into the forefront of men's thinking the idea of brotherhood? The answer you have read in the book: If man loveth not his brother whom he hath seen, how then shall he love God whom he hath not seen? Progression is from near to far, no other way. You are conscious of the fact that the releasing of vast spiritual strength and energy is more possible during this particular period—this particular full moon period and the coming full moon period. The reason you may go into for your own interest—at length enough to state that at this particular

* This was Holy Week.

full moon period comes the yearly outpouring of the Lord Buddha, the outpouring of love—the festival carried on through many ages. During the period of the coming full moon are the flood-gates to be opened at their widest, further downpouring the power of the son of man, emphasizing the oneness of man and God.

Carry during this coming period increased earnestness of prayer for the ushering in to all men's minds of the idea of the brotherhood of man and his oneness with God. Without question your thoughts are flooded with pictures of the great sacrifice of life. You upon earth would term it as the battlefield-suffering, horror of the strife. Be sure that portentous beauty can be found in avenues of darkness. Be sure that the shadow of death for those who die soon is overcome first by the light of the star of the morning and then by the morning sun warming the renewed life. Therefore may we hand over to the Lord of love those who are suffering, those who are dying, with assurance.

The great teacher Plato held that the reality of ideas was, is, and will be the essential fact of life upon earth. Plato said that the supreme idea is the idea of God. And God said, Let there be light. God, the supreme idea of God, signifies the goal for all man's attaining. You have been told that the words of God are pure as silver, refined in the furnace of the earth and purified seven times over. You have been told that the commandments of God are pure, enlightening the eyes. In your book of Revelation you have been told of the river pure as crystal, proceeding out of the throne of God. From such statements as these you can readily see that the essence of the Godhead is purity. What is pure? That which is uncontaminated, that which is unadulterated, that which is the essence of God Himself.

What of man? Again you have been told that there is a light in the darkness and the darkness comprehendeth it not. Again you have been told that the words of the heart are pure. Purity is the essence of all life. You may think of it in connection with the idea of man and God as the umbilical cord connecting man

with his God through which man is fed until the new life is established. You have heard of the silver cord connecting one body with the finer body. That too is composed of the essence of purity and severed from the body when it is no longer of use. The alchemists of old searched ever for a way to transmute baser metals into gold. So the spirit of man eternally seeks for the way by means of which qualities of man may be transmuted into qualities of God. Each man is born with the urge to seek, to know, and man eternally will seek until he faces the Godhead.

To those who serve with a purity of purpose there is no need to fear. Neither sickness nor loss nor confusion of mind can harm. Those whose hearts are as the heart of a little child may momentarily feel the outer mist of fear or doubt concerning the immediate future, but that will soon dissolve once a childlike statement of faith is made.

This great conflict through which humanity is passing is an evidence of the aggregate urge in humanity toward light. In detail it may be said that this war is a war to eliminate the idea of the Antichrist. The Antichrist is not made manifest in one man or one nation or one race. The Antichrist is an idea, and it must be dissipated and dissolved in the supreme idea of God. It may be absorbed by the supreme idea of God, much as the rays of the sun may absorb the mist. The first step of assurance that the idea of the Antichrist will be destroyed or transmuted lies in the homely idea of the brotherhood of man. Therefore pray for, preach, evidence, manifest hour by hour the idea of the brotherhood of man, and may we all abide within the heart of the Father God. Amen.

In my memory of the days upon your earth when I was privileged to teach, I learned and now am learning that no one teaches another, but with the hand of loving fellowship one may possibly help another to open the door to knowledge and to freedom. That door is open before each one of you, and no one can

close that door but yourself, and only the overemphasized human self will close that door. This is a warning which may not be needed, for to one who has glimpsed the light no closing off of that light will be tolerated. We do not separate, but side by side shall we march forward together.

RELIGION FOR ALL

JUNE 21, 1943—Certain things should be said by way of a summary before the period of summer relaxation begins. You realize that the months of May and June are always the climax of the spiritual year. Also that this particular month of June brings to a climax the spiritual progress of the great approach. You have been told that the downpouring of spiritual energy from the Lord Buddha and his disciples occurred during the period of the full moon in May and that the climactic downpouring of spiritual energy and love from the Christ was to occur at the time of your full moon of June. This has been termed the great approach. Have you been told that as groups of aspirants and servers upon earth work toward this point of release, corresponding parallel groups of initiates and masters met and worked toward the same point? This approach between the Hierarchy and humanity is always and at all times in essence, but only at great intervals may this approach become manifest as it has become manifest during the last few days. The initiates and the masters recognized for long that there was to be the approximate period for closer union between mankind and the great lives who have gone into the higher consciousness. However, the exact year for the great approach had to be determined by the measure of man's desiring.

However, men of good will, servers, disciples upon earth, did unite not only in desiring but in effort to produce, to manifest the new realization of man's nearness to God, and could I describe to you the wonder of the meeting of great minds, great souls, during the period when the greatest downpouring in the history of mankind, downpouring of love, energy to love, energy to create a better world for man's next step, could I describe the groups it

would be beyond interpretation. All that you need to accept you have mentally accepted. The Buddha and his followers, the Masters, the initiates, the guardians of the race—that is acceptable to your thinking, but the glory of the gathering, the ecstasy of the overflowing love for all, the glowing light, the flowing music, all this is beyond interpretation.

But you who have worked in unity with individuals likeminded, filled with spiritual uplifting, may imagine the glory of this greater union of souls. O, do not consider that the work is done because of the fact that during this last year humanity has faced despair and agony such as it never faced before and because during this last year humanity has recognized the imperative quality of the God-consciousness within awakened man. Much has been accomplished, the great approach was consummated.

But on the material plane there must be no relaxation of spiritual endeavor. Were you among those lost at sea, when land was sighted after many days of struggle would you then relax and say, "We have arrived"? No. You would bend to the oar, knowing that much effort must be put forth before a landing could be made.

You are told that definite preparation for this period began seven years ago, and, if memory serves, you were told that the gathering of the initiates and the masters for that purpose brought about the parallel gathering of those who would enhance the power of evil, that all was natural under the law of balance, and because all mankind had not gathered spiritual force definitely purposed at first, the forces of evil could overpower and apparently could bring success to their material efforts. But little by little did mankind awaken to the opportunity. Little by little were groups formed dedicating energy toward the overpowering of evil, and as humanity's desiring for good mounted, the communication between those great souls whose duty it is to hold the will of God conserved, ready for the great outpouring through the lord Buddha, and those concerned with holding the love of

God for the great outpouring through the energies of the Christ, the gradual approach between humanity and the Hierarchy and humanity was accomplished.

The new religion for humanity is established, and in due time will manifest itself upon earth. It will be a religion resulting from the blending of the will of God released through the Buddha and the love of God released through the Christ. It will be a religion termed new which will suffice humanity for many centuries to come. In due time dogmas will disappear. In due time it will be done upon earth as it is done in heaven. Heaven is a state of consciousness more easily glimpsed by earth's seekers from now on because of the great approach which has been accomplished.

INDIVIDUAL EFFORT

OCTOBER 12, 1943—There is no separation possible with those whose desire to share and to serve, flows constantly with the law. Therefore we do not need to say again, we meet after these many moons, for in all truth there has been no separation. We will speak of the law of group progress. It is a finer evidence of the essence behind tribal, national, and racial grouping, this group work dedicated to the use of the masters.

There must be, you realize, a certain development of the individual before the progress called the law of group progress can be evidenced. There are groups, as you well know, all over the world of various degrees of interest actuating under the impulse of high motives, actuating under various names, having various aims. But only when the individuals have attained a certain degree of development is the power generated by the group of definite quality ready for the use of the Hierarchy. When two or three individual servers, disciples, are with a group, they come under the influence of the law of group progress, and step by step learn to vitalize their desiring and so make it an actual cohesive substance. Each of you knows that to find even interest in such coming together as you have undertaken, you must have developed the heart center so that its impulse is outgoing and not

inging. Also must the brain center have been developed, so that discrimination attends your effort. Visualize a triangle of fiery light. From the center in the head to the center of the heart to the throat center—this triangle of fiery light forming the outlet for your spiritual energy. There might be, if your work is to be enlightened, compassion which is the opposite of selfishness and greed. Of this you are conscious, and there must be tenderness which is the opposite of all that is ingoing. Tenderness flows outward toward all mankind. Tenderness in man is what has been called mercy in God. So individually pray that the two great qualities, compassion and tenderness, will open up like a flower within your heart and within your brain.

The enlightened brain is one possession not always understood. To have an enlightened brain one must have developed the ability to translate the emotion of the soul into the language of the mind. The enlightened brain is but loosely connected with the intellect. And so, as we meet from moon to moon we will endeavor to understand the law of group progress so that our effort may not be dissipated but may be directly absorbed by the Elder Brothers and put to use.

All over the world has the awakening been felt, in every land by every sort of people. But this awakening, this reaching toward the ideal of brotherhood can be of no use, if, like a physical emotion, it is not directed toward an end, and does not result in action. A member of a group recognized as a force by the masters must look well to his individual effort. To keep that effort vital he must associate himself in some activity, creative in nature, either humanitarian, literary, educational, artistic, philosophical, or what he will. But he must play an active part, because on the physical plane this unity, this grouping of units, is but loosely linked and must have repeated evidence of directed effort to strengthen the link. In the astral plane the link is much stronger, because it is welded by the desiring of the Hierarchy and the discrimination of their mind. And so will each give of himself, each realizing that the law of the soul is the law of sharing.

We will hand over all that, all emotion at the gates of the sanctuary of silence. O Center of compassion and tenderness, enlighten our minds and our hearts so that all love will be outgoing, and so that we may share all our blessings with all mankind. We thank Thee for these blessings. We thank Thee for conscience, which keeps us awake and aware of another's sorrows. Thy kindness and tenderness are so great that our ability to give thanks is inadequate. But if we are privileged to enter into the sanctuary of silence and there learn the joy of giving through compassion and tenderness, this day are we glorified.

PRAYER IN ACTION

NOVEMBER 9, 1943—This is the blessed pause for prayer. This is the blessed pause for rejoicing. There is no prayer that does not give thanks and praise. Therefore with the psalmist, sing, "Praise God, from whom all blessings flow." Each one of you who has been an active believer in the power of thought strengthened by faith, each member of this group and every other group throughout the world who has dedicated thought and prayer to the use of the Elder Brothers, the masters, the angelic forces, so that it might be transformed into energy to vitalize the thinking, the minds and hearts of those who will formulate the peace which is to follow victory, each one of you has a share in this victory comparable to that due the men on the battlefield. Each one of you and each group of like-minded men and women have added to their strength and faith a force, without which victory might not be won.

We rejoice at this period because men of good will have taken their battle-stand. They have formulated the platform upon which the structure for the future peace will rise. There is much still to be done. The strength of purpose must be sustained. Vision must be kept clear and open. Faith in the outcome must be held high. For this purpose do you meet to rededicate yourselves to the great task ahead, to rededicate your hearts and minds for the purpose of sharing truth and hope and the beauty of the peace that is to be.

However, before we enter into the holy temple of silence, entering together heart with heart, you there upon earth and weelsewhere, but also with you, before we enter into the holy temple of silence, we have another and rightful part to project into these meetings of your group. In the past we held closely to the picture of your endeavor being entirely impersonal. Better so, for you would serve the non-self, forgetting the self.

However, as a group you are ready now to clearly realize the interdependence of the personal and the impersonal. To give strength you must possess strength. To give faith an impetus to your thought you must possess faith and energy. Therefore it is fitting that we devote a period for individual healing and renewing of each body, each spirit, renewing and revitalizing. Will you repeat after me silently each one within his heart these words: O Lord of Love, Thy life-force is vibrant in every atom of my being. My blood stream flows freely, cleansing and renewing each organ in my body. Thy life-force vivifies the functioning of each gland within my body, so that it performs its rightful acts and will continue so to perform them. O God of Life, Thou art the hidden life within my body. Thou art God recreating me moment by moment within Thy image.

And now, with body and spirit renewed, shall we enter into the holy temple of silence, there to make of our thought a flaming sword against evil, there to lay upon the altar of love our desire to love and serve God. May all mankind look forward joyfully with assurance to the coming of the new age, the age when brotherly love will direct man's action. May all men and women consciously join the march of the great army of the Lord toward victory. Amen.

INCREASING LIGHT

DECEMBER 7, 1943—You cannot give strength unless you have strength. You cannot give counsel unless you receive counsel. The benefit of devoting a portion of our period together to healing

service is twofold. Unless the body with its myriad of elements is pulsing rhythmically there can be no continuous flow between the mind and the bodily consciousness and the higher consciousness toward which you endeavor to raise the self. Individually because God gave his life and ordained that that life should be good and filled with joy, the healing process, the healing statement, is for each of you individually. At the same time, for group work there must be a blending of the best in each individual and there must be health in the body of the group. There is health whenever, wherever, the presence of God is recognized.

You have come upon the place in man's thinking which we will term the place of pause. A momentous period in the development of the race. Individually each of you realizes that it is folly to dwell overlong in that valley of depression, even though you recognize that the visit to the valley is inevitable, for perfection has not yet been attained. With the world of thinking, feeling people, the long struggle up through these war months has resulted in the urge toward the emergence of a plan for future generations, so that the children of men may not again be faced by these agonies.

Slowly has there appeared evidence enough to convince those with eyes and ears of the heart that many, many men and women are determined to usher in the age of brotherly love. At last has come a pronouncement by the chosen voices of the leading nations, each voice speaking for the people. It is as if the mind of the world has reached a certain level in the climb up the mountain, and there is the point termed pause.

Do not be surprised if over the world will come a psychological sense of anti-climax. This and this has been stated. Now what are we doing? And there is pause. This will be corresponding to your individual valley of depression. A world expression not of futility but of hope in abeyance. It is inevitable that those who are slothful of spirit will say the end is foreordained, the battle is won, let us take our rest; and therein lies the great danger. Therefore must all the aspirants working through a group channel

spread not only hope but assurance that God's will is to be done on earth.

All through the history of the human race has it been made clear that the path is signified by the idea of light. God said, "Let there be light," and human beings took up the cry. There have been religious processions with the torch held high, the incense and sweet oils burning, the beacon light for travelers, the votive light expressing love and prayer, and the eternal search for the eternal light that will never be quenched.

The eternal light may be found within your own hearts. Once it is lighted by the intensity of love, it will never go out; but it needs constant tending lest it flicker and grow dim. Before we are together again for united prayer you will have lived through the great period that celebrates the birth of the master Jesus signifying the incarnation of the Christ within humanity. Do you recognize the symbolism of your lighted Christmas tree? Deeper it is than most casual gazers recognize. The light within the Christ must exemplify, must be manifested all over the world in many forms, and one of the sweetest, richest expressions of the Christ light is found in the myriad of lights on the Christmas tree designated to the joy of children.

King David sang, "Jehovah will lighten my darkness." The darkness must be lighted in many, many ways throughout all the lands. Dedicate this coming Christmas festival to the eternal light of Christ's love. Rededicate your hearts in the essence of simplicity, of warm human loving, and know that the warmth shining from your eyes will be from the light of the eternal flame of the eternal love of the eternal Christ. Amen.

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SOUL-CONSCIOUSNESS

JANUARY 11, 1944—It is with great satisfaction that we resume contact. This is the first full moon meeting of the group, the first meeting in the new cycle, a cycle of deep significance to humanity.

The new cycle is founded upon a stable base. The fact, the existence of the Hierarchy is beginning to be widely accepted. In truth, help can be given without the acceptance of that fact, but far greater help can be given as the existence of the Hierarchy is established, recognized by more and more aspirants for spiritual understanding.

Groups such as yours and individuals all over the world are beginning to recognize that there is a planned procedure of teaching handed down through the Elder Brothers from the Hierarchy, teaching which will enable man ultimately to establish the kingdom of God on earth. You who are not only aspirants but in varied degrees approach discipleship must recognize that the open door to great understanding is the door of self-imposed discipline. No other doorway leads to enlightenment. Self-imposed discipline.

The advanced teaching of the new age concerns itself with soul-consciousness. Soul-consciousness does not preclude consciousness of the material environment, the body through which soul acts and reacts regarding conditions, successes, and failures. The integrity of your being an aspirant rests upon your action and reaction to conditions—these successes and failures. But soul-consciousness shuts away the consciousness of petty criticism of surface irritation. Concern yourselves not with the detail of others' reactions as they touch you. Concern yourself only with God and your own soul-consciousness. The great teacher Plato said that a shaking world could not be re-established by any outside contact. It could only be re-established within each individual soul. Therein rests your recognition of responsibility.

Soul-consciousness is inclusive—ever inclusive of all forms of life. For God is Life and soul-consciousness is recognition of God as the only source of life. You may find eager and earnest aspirants for spiritual growth with an exclusive mental makeup. But never, never an advanced student of spiritual being, never a disciple whose thought is not inclusive. A great stumbling block in the way of many devoted theologians is an exclusive attitude

of mind, and by the very necessity of multiple laws of organization they establish separateness.

All this shall pass away, for God's arms include all forms of life. The planned procedure of teaching in the new cycle, be assured, is in direct ratio to the need of the advanced pupils, and those who have handed over the development of their inner beings to the spiritual law are of necessity the way-stations, the transmitters of the teachings of the Hierarchy, through the Elder Brothers to the advanced aspirants. Therefore must you consider well your responsibilities. Therefore must you be sure that no tiny element of the superiority of little minds be yours. Humbleness is beauty. The water of life is so pure. The humble soul is the one who may share his cup of the water of life with all his fellows.

Remember that salvation comes gently. Remember that you must seek daily for the key to God's happiness because you have dedicated yourselves to the great soul-consciousness. You must open doors to happiness for the less fortunate—with that key of inclusiveness, we will call it. Frequently we have talked of choice. It is no momentous effort to choose. You do not work up to a point where and whereon the choice is to be made. Choice, whether you know it or not, is being used with every word you speak, every action of your being. Not day by day nor hour by hour, but minute by minute are you choosing, and in direct ratio to the quality of your choosing is your development—your growth.

Eager, earnest desiring for spiritual enlightenment is not enough. It is good, but it is not enough. The great Master said, "Take up thy cross and, follow me." Make no mistake, that cross is not heavy once you choose it, for it is formed by determined self-discipline and it is lifted by the force of love. But it is necessary that you do not endeavor to carry at the same time thoughts of self: Shall I do this or shall I do that? What says he of me, or what thinks she of me? Thought of self is exclusive in character because it shuts out the inclusive love for all your fellow beings.

To be happy—to give freely of your loving understanding—that is the way to wipe out thought of self. We spoke of the light, the shining light that leads aspirants from darkness unto the path toward attainment. That light is eternal in soul-consciousness, but self-consciousness blacks it out.

The health of the body is of great importance, but there are times when the slowing up of bodily activities may be a blessing. Only be sure that you draw on the fountain of life force, thereby increasing the circulation of the blood, throwing out poisonous bits from the bloodstream, doing all that thought can do toward revitalizing the body because it is your good friend and your instrument. It must be kept in good condition.

Now one other healing thought you may carry with you during the coming period of establishing the entrance of the new cycle: O Center of the life force, let me submerge myself in Thy healing waters. Let every atom of my body be purified through love and strengthened through faith—the faith that is beginning to establish itself as knowledge. O Center of life force, from Thee I draw strength, vitality, and joy. These three shall I share with all mankind.

And now, in the silence, whose voice is forceful and vibrant with music, will we find new life. Amen.

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THE UNDERSTANDING HEART

FEBRUARY 8, 1944—The value of the pause for the invocation of healing is twofold. It is right that you draw on the reservoir of universal strength. It is right that you purify and vivify the atoms of your bodies so that each of you may have an instrument worthy of your desires for service. It is also valuable at the beginning of a group meeting such as this, that the accumulated strength be vivified, because of the dedication you have made for its use. It is good to meet thus for meditation and for prayer, but there must be a demonstrated result in the lives of each one of you.

Each must ask of his own soul: Do I love my neighbor as myself? Heed well the inner answer. Tolerance is not love. To be willing to step aside for another is not love. Sympathy is not love. These and many other qualities may be the result of love or they may be the semblance of love. Insofar as they are the result of love they hold beauty and power. Insofar as they are the semblance of love they hold the seed of self-deceit and the seed of the darker flower, hypocrisy. Ask of your own soul: Do I love my neighbor as myself? The difficulties in all human relationships result because mankind does not obey the great commandment, Love thy neighbor as thyself.

God deals with nations as with man. There can be no firm foundation to the peace of the new age unless that great commandment be obeyed, Love thy neighbor as thyself. The Master said, Be ye all subject one to another. Impossible without love. Again and again have these things been said, but again and again must you listen, for these words—words of the Master—are likened to the sun. Do you resent it that again and again the sun rises to give warmth, to enlighten your way? Repetition of a truth builds that truth into your consciousness, and the wonder of God's love is ever new.

Ask of your soul: Do I love my neighbor as myself? The first commandment—Thou shalt love thy God with all thy heart, with all thy soul—is but the step to the inclusive love of mankind. Many are asking in travail of soul these days, How can we love? How can we even believe in a God of love while we are hearing stories of the torturing of men by fellow men, of the suffering of little children, of hatred, of revenge and of the horrors of war. Consider. Evil stalked the earth long before this war that is disturbing you so. This war is the result of evil. This war is the result of awakening good in the hearts of men. Man may choose evil if he will, but man cannot avoid the consequences of evil. Therefore the necessity of this terrific conflict!

The night is far spent. The day begins to dawn. Darkness will be overcome, for mankind is donning the armor of light. O Lord,

strengthen the will of awakening man, so that he may pour the steel of truth into the foundation of the new age. Send Thy comforter to the sick, the suffering, the wounded, the defiled, the prisoners, and the dying, that their hope may be enlightened by faith. To those who serve the suffering give tenderness as well as skill. To the army of awakened souls give the power to dispel all thoughts of hatred and revenge and the power to demonstrate good will. Good will, O Lord, we recognize is not enough of itself. The desire to help others is not enough. The intention to serve others is not enough. O Lord, help us to demonstrate the result of our desiring—our intentions—help us, O Lord, to demonstrate love. O Thou transcendent, who, having permeated the universe with a fraction of Thyself, still remain complete. O Lord transcendent, help us to realize that in each individual man there is a soul transcendent, which, after the cycle of earth life is passed, may also say, I remain. I am every man. I remain an individual fragment of the unmanifested God. Therefore through such realizing shall man be able to know peace on earth beyond understanding and love inclusive. Amen!

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H.H.D.: I've been thinking over your statement: Do I love my neighbor as myself? You say sympathy is not enough—tolerance is not enough—yes, even good will is not enough—the desire and intention to help others is not enough.

I've begun to realize that there is a great deal about myself that I do not love. Nor do I love the replica in others that is unloved by me in myself. There is only one thing that I love, and that is the God-point in myself and in others. And when it dominates all is well with me, and when it is ignored all is ill with me. Now, when I see that God-point in others working wonderful results in their lives and in life around them, I am aware of the response of love in myself. When I see so much in my life and in the lives of others that is the result of ignoring the God-point—that I do not love—not at all. Now my effort is to cling to, to affirm silently

or otherwise, the inevitable, true fact of the existence of that God-point regardless of what is objectified. That is very difficult when the evils of life are so cruelly exemplified in the lives of many who are blind in the heart.

Real sympathy, true tolerance, is born of good will, and good will toward the masses is to me love toward one's dear ones. No, I do not love the masses as I do my dear ones. I have not advanced that far. But individually that good will could be expanded into love when the God-point in others is greatly apparent. How else does one demonstrate this love except through good will—which of course takes on different forms of activity? I love the God-point in my neighbor and its works, but I cannot always reach that point in the face of so many objectifications of the lower nature. That of course is where I often fail abysmally.

Platonius: An analysis holding truth, aspiration, faith, and the essence of universal love. To grow, to progress from the point upon which one finds himself is to travel along the path whereon the masters have trod and over which eventually the glory of illumination will shine. In that analysis I find no seed of hypocrisy or self-deceit. I find the seed of brotherly love.

Regarding the group work: the groups are to be of increased value as men work back toward the period of reconstruction of the world following this black period. It is suggested that each individual find for himself two other individuals not meeting with their present group with whom he may meditate and pray, thereby forming a triangular link. Many such links will make a chain uniting group with group. Ultimately the goal is universal unity.

Meeting together with the foundation of the work done in the past, meeting the period of the full moon month by month is of value individually, collectively, and universally. The great work ahead needs the propelling power of prayer more even than the conditions faced during the past seven years. Good that has been freed through prayer must be condensed constructively, and not allowed to be dissipated because apparent danger has passed. The

need for the meeting together of those who love and serve God is more urgently needed now than ever before in the history of man's slow awakening.

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April 4, 1944—The meeting of minds this day, dear fellow servers, shall have prominence in your memories of all such meetings, for it is a day portentous, a day important to all mankind. That which we have to say will be said through every available channel to groups, to individuals who have ears to hear, for humanity approaches its great struggle for freedom of mankind.

O Lord of Lords, may the channel be opened as never before. May the hearts of the listeners be stirred to definite endeavor, may the faith and the love in the hearts of the listeners be welded into a sharp sword which will strike the rock of evil, shattering it to bits. Evil must blow before the four winds of heaven when like the chaff it is blown until it finds for itself no united substance.

Soon, a week or two, a month or two, the final decision between the armies is to be made. The day is almost upon you—the day man looks forward to as the day of invasion of the European continent.

Much has been done in your group work. Much has been done individually to spread confidence in the power of thought and jubilant acceptance in the power of prayer. But now must the forces be gathered for the final blow. When the word comes forth that the great battle is about to begin, all humanity will be stirred. There will be hysteria to guard against. There will be fear to guard against. There will be faith and confidence to be gathered in and used as an active force through prayer and through thought.

We spoke recently of the advisability of each one forming for himself a triangle for concentrated prayer. Where that has been done—good. Where that has not been done there is yet time to organize; and wherever you are able to touch groups through any sort of organization where individuals will listen, and if possible

working through church organizations, bring forward the idea that now is the time for prayers for victory.

Peace will follow, but only if the forces of light triumph conclusively in the oncoming period. Each one of you may speak to some other each hour of the day, not allowing controversy regarding this oncoming clash of arms but using prayer regarding it, for, believe, evil is gathering its forces for the last of the battles and death agony, and good must work actively at this period to produce decisive victory.

It is fitting, dear friends, that we approach this decisive struggle at a period coincidental with the period of your celebrating the suffering, the crucifixion of Christ the Lord and the risen Christ in glory and truth. He died a sacrifice for all mankind and He rose again a triumph to be shared by all mankind. Therefore as never before give heed and humble loving hearts to this feast of the Passover, to this sacrament of new life on Easter day.

Do not feed on the leaven of malice but feed full on the unleavened bread of truth and love and unity for mankind. O consciousness of life eternal, O God-center of consciousness and love, give of the bread of life to all humanity this day and during the days to follow so that they may be strengthened and qualified to celebrate the victory. O consciousness of eternal light and love, give to these people realization of the fact that the presence of God is the only key that will open the gates of new life for the liberation of all the people. Amen. Praise be to God, and now into the silence carry your determination to share truth, your determination to serve your fellow men, and your joy in the knowledge of life eternal. He who liveth in God, he who serves mankind, rejoices in the understanding of universal brotherhood. God bless mankind!

VI

VARIOUS THEMES

MEDIUMSHIP

THERE ARE a few suggestions most valuable if you are able to spread them before the general mind, suggestions concerning communication, psychic communication. Natural it is that as many are dying the floodgates of sorrowing families open, and individuals everywhere frantically reach for assurance. Natural it is that all over the world sensitive beings are finding the possibility of serving as a medium from one consciousness to another.

We will say nothing regarding the many false prophets, tricksters, those who deal with the richest moments in humanity's development for sordid purposes, those who will fill full their purses because other humans are in grief. We speak only of authentic communications, the communication between one who has died—the word is useful—and those who are left to live life on earth. The communications that are instantaneous and individual with no medium for transmitting or translating the thought are rich in possibilities. They are refreshing, assuring, and enriching.

But great danger lies in the overwhelming desire to search for an avenue of communication. We will cite two or three examples so that you clearly organize your thought before advising against the desire for intercommunication. One example: a youth whose life has been closely bound to his mother, a youth whose mother's day has begun and ended in thought of her son, receives a mortal wound. His first cry is a call to his mother, the one most closely

bound to his earth consciousness. The second cry or thought after his mortal wound is for his comrades. They are in a most precarious position. He was their leader and now he can no longer help them instantly with that thought—a desire to help—a worker is with him, and a worker explains that he can still guide them. He can suggest the way out of danger, the way through the jungle, the way to avoid the enemy, the direction in which to travel toward friendly nations, and quickly he absorbs the realization that while they cannot see him, he can influence their thought. He can suggest in various ways the right turn, the place where food will be found, and so he still may serve as their leader until danger is passed. He enters whole-heartedly into this phase of his serving. Now when the first call went forth to his mother it was so vitalized by love and longing that it wakened her and she retained definite consciousness that her son had died, and straightway the old belief that without her counsel he would be rudderless filled her thought and at once began the search for some medium of communication. Such a medium was found and the call reached him and he endeavored to explain that the work must go on, that he was still serving and that her part was to release him and trust, but again and again she reached out for personal contact and thereby through his very love for her hampering the free use of his new-found energy.

Another case: a young man conscious only of bodily living—the joy of living, he calls it—also met death. But he would not receive the gift of death and new life. He clung to sense memories. Therefore, when the wife, the sister, and the mother were convinced that he had gone on and began to go hither and yon seeking to talk with him and finding channels for such approach, they fed his memory of earth love and earth pleasures constantly so that possibility of his immediate service in the new life was blocked. And because the helpers have no time to deal with such, he was put to steep and valuable energy lay dormant.

One other case: a young man who loved deeply his wife, his mother, his brothers, died, and again these dear ones, having

been informed of his passing, began to search for ways to communicate, and found an open channel. But through this channel they poured only their sorrow and their grief, their loneliness, their aching hearts; and he, remembering his love for them, was constantly divided in emotional direction. Again and again do these things come about in these ways. Therefore, while the communication was honest and adequate, harm was done. If those who believe in continuance of life can be made also to believe in their own duty which is embodied in the releasing of the one who is gone, great purpose will be served.

H.H.D.: If a person has not learned to release during earth life, why should he be expected to do just that when death comes?

Platonius: In many cases reasonable explanation will suffice. In many cases reasonable explanation will modify their sense of grief. Therefore, whenever possible give the force of your word against this swarming thought toward communication. At this particular time it serves no purpose. It increases the sense of loneliness and possession in those on earth, and decreases the possibility of immediate service for those who have gone on, and that service is greatly needed. Could you realize the value of the service given by the unseen comrades, it is a thousand-fold greater than in any preceding war period. Why? Two reasons—one because much of the fighting is being done by small units who frequently lack needed leadership. Another reason lies in the fact that the spirit of man is more frequently aware of the possibility of continued help from leaders who have gone. The awareness of the continuance of living is infinitely more prevailing during this conflict than it has been before. Yes, light begins to sift through into men's consciousness in surprisingly frequent cases. Because of the combined work of the earth servers and the great downpouring from the Hierarchy, this is indeed the time when men may see the glory of a new life while yet serving valiantly in the body.

One other point, probably unnecessary: this is the harvest time for charlatans in the psychic realm, and they must not be allowed

to enter if those who know can find ways to bar their entrance, because the possibility of contacting a true channel is comparatively small. Word should go forth whenever possible to discourage all attempt toward psychic communication.

IMMORTALITY

SEPTEMBER 9, 1942—*Platonius*: Through every available channel the communication at this period is concerned with death. To die or not to die is the subconscious question in millions of minds. Make no mistake, this questioning regarding death is rarely done by those on the fighting line. Death to those thousands upon thousands in the armies, on the seas, and in the air is swallowed up in thoughts concerning duty and emergency. The quickening of all those minds, the sensitizing of all the muscular actions, crowds out the thought of death, or, if death enters into the thinking momentarily, it comes hand in hand with wonder, but not with doubt regarding the laws of being. Therefore we are not sending forth message after message regarding death to those most likely to meet death face to face in the near future.

We are endeavoring to clarify the thinking of those in the home ranks and to give not comfort but to give understanding. The suffering in the hearts of mothers, wives, sisters, and sweethearts is caused by suspense largely, suspense and the false idea that is deeply imbedded in the minds of all human beings that death is a pursuer, that death follows from the day of birth, waiting his moment. The fear of death is ingrained, but it should be relegated to the realm of the childish fears of giants and witches, for death to the born is a goal. Tell the mothers and fathers that death is not stalking their dear ones. Death is not a pursuer. How happy is the memory in most homes of the day when the boy returns from his classes, bright-eyed, declaring that he has passed the test. How eagerly faced is the day of separation when the son goes from the home to enter into rightful work or into institutions of learning and further Journeyings into the realm of

knowledge. Why then should they shrink with horror from the day when that same son passes further tests and enters into a wider realm for development? It is the suspense behind the idea of separation that breaks the hearts and freezes and paralyzes the mind.

The suspense of holding the misconception of separation! It is inevitable under the conditions in which humanity finds itself. But much of the accompanying suffering can be avoided through knowledge. The untrained mind balks at the contradictions it is asked to assimilate. The continuous life is built upon the blending of the arcs of consciousness. Man must assimilate the ideas of life on earth, limited in time, and the immutability of infinite life. The continuity, the continuous life, we repeat, is based upon the blending of the arcs of consciousness. There is no cutting off of life, with a new life to be taken up, in some nebulous, vague, future existence. We would make this clear to those living in fearful apprehension of a tomorrow that will separate them with a finality from one they love. Love, you have been told, is a creative force, but love creates through self-denial. Love creates through the process of taking away as well as through the process of adding to. The emotions of millions of loving fathers and mothers and wives are strained to the utmost because they allow doubt to permeate their love and devotion, doubt of a future. This must not be. Doubt is the opposite of devotion. They cannot blend. Doubt is in fact an evidence of ignorance. Devotion is based upon knowledge.

If your son were to start on a journey of world interest, exploring, scientifically examining, you would experience only pride in the parting. Therefore, if your son be one to blaze the trail for freedom, himself opening the door to wider experiences than your consciousness can visualize, you cannot grieve except for your own sense of separation. For him, the enlarged horizon precludes the sense of separation in almost every case. This is particularly true in these days of stress, for the selfishly earthbound are themselves awakening to a larger consciousness just

as are the selfishly earth-living awakening to a sense of unity. Therefore, the message goes out, if your son or husband or brother reaches the goal, he has conquered, and you for your part may enter into his new knowledge with him if you will but open the doors and windows of your soul. Devotion is not like a windmill, ever turning and influenced by adverse winds. Devotion is likened to a strong tower on a mountain top where there is always a welcome for the beloved. As sure as the day breaks will your beloved return to you with comfort and assurance and joy in his message if you will but train your ears to hear. So death, which is the inevitable companion for many these days, is not a pursuer, but brings with him no terror for those who understand. Those who die, believe me, have no sense of fear, but rather are they thrilling to the release and to the wonder of their new horizon.

There is the cry reaching us from many hearts regarding the justice—why the good, the unselfish, the spiritually developed are made to suffer in confinement under inhuman conditions. If death be a goal and a release why must some be denied when they have freely given their A? Back we come to offer you two suggestions for meditation, the interlacing threads of karmic obligation and greater than that for meditation, the mathematical quality of abstract justice. We nor you nor many great souls beyond us in vision may separate those threads, so that at any point we can say, This is right, this is just, this is unjust. But you and we can recognize the inviolate quality of justice. Love and law, these two are left.

Whatever the premise behind the action that takes a woman's son into battle, within her heart is the fear of death, and that, we believe, can be removed only by substituting knowledge regarding it. Many will transmit more comforting and beautifully phrased messages, but it seems advisable to attempt transmission of a logical reason why men and women should control their emotional reactions at this period. Many know full well the beauty and the tenderness that fills the heart once the idea of

separation is dissolved. But there are still many who need strong and clear-cut statement of facts regarding the continuity of life. To them we repeat, continuous life is based on the blending of the arcs of consciousness. Once that is assimilated, a man or a woman will be able to walk the streets of his city with head held high, no matter what apparent separation is asked of him. The Elder Brothers realize that the emotions of those on the home front are of vital importance, because this conflict is as much in the mental realm as in the physical. Therefore, tell every man and woman to gird up his loins against false emotionalism. But say it tenderly. But say it somehow tenderly.

The time of division is past. The day of unity dawns. Humanity has come to the meeting of the ways. Division and unity—sleeping and waking—life and no-life—spring and winter, and spring again. Those who are dying and those who have died will not see the beauty of the spring on earth in all its fullness. They will not sense the pulsing sap rising in the trees nor the fragrance of the blossoms, but they will sense the wonder of the interpenetrating life on earth and the life of the spirit and of the angels. They will sense the beauty of the interpenetrating life on earth for humans and the life of the spirit and of the angels. They will sense the beauty of that interpenetrating vitality which is life eternal.

Say to those who mourn that they can create through faith, bless through hope, and work miracles through love. Tell them that the souls of those who die on the battlefield form a bridge of beauty connecting one life with another life of consciousness. Tell them that death has its pain, but it is like the pain of childbirth which is forgotten as soon as new life is established. Tell them that each soul-awakening must follow its own light, until, like the star of old, it leads to the Christ. They can only be retarded if they hold back from the light because of the vibrations of emotional grief reaching them from those they have left.

The angels of death have great wings of mystery on which they carry man to the place of healing. There are those who have died wakening in the silence that is soon filled with voices you on earth may never hear. They have left the world of question and answer—the world where men strive to have power over matter—where men strive to exercise all human faculties, and they awaken where they soon learn to use the faculties of the soul which were hampered by the body. Tell those who mourn that the ones they love have passed through the doorway of death into a realization of all the many things which before they had only known through the intellect. *Men on earth know many things, but they lack the realization of the inner meaning of that which they know.* Tell those who mourn that their dear ones partake in the great sacrament of brotherhood. Tell them to thank God for the release of the ones their longing hearts would hold through the material senses. Closer, much closer are they able to hold eternally the love and the companionship of their beloved once they recognize with gratitude just what that release means.

Few men still believe in a miraculous transformation from suffering to glory. The majority of men whose minds are trained to mull over the great picture of life and death believe in some sort of an evolutionary process. That is more right than the conception of a transformation. Man's personality does not change with the change of body, but his method and ability to exercise that personality changes and is enhanced through this release from the body.

Be very sure that thousands of men, young and not young, who have pushed aside the thought of death, or life beyond death, are holding memory of all they heard in the past regarding such great events close to their hearts. Be very sure men who never prayed are praying—men who believed earth life was enough are reaching out for assurance that earth life is but a part of life. Be very sure that religion, which has been considered and accepted as a rule of conduct, begins to emerge as life itself.

Religion is but the formulated expression of the spiritual desire inherent in man. Religion—not dogma—not church organization—but religion, is the language understandable between man and his God, and the only language understandable between God and man.

So, thousands of the youth of all nations pause with an inner arresting of thought when prayer is mentioned or death is mentioned. Men on the battlefield rarely know fear, and when they call aloud to God or to the Christ it is an unanalyzed cry of recognition of that which is greater than man's imagining. They cry for food and drink for the spirit, some consciously and some unconsciously; but that hunger and thirst should be satisfied insofar as it is possible before the change comes, if they are to meet the change, because the use of the soul faculties will be more easily understood by those who have recognized some of the conditions into which they will awaken than by those who have had no teaching of an enlightened sort. Those who are not called upon to face the change during battle will carry back to their normal living a richer significance because of their contact with the angel of death who passed them by. These are the days of unity—these days that are dawning, and men will hold in memory through all the years of their life whatsoever spiritual knowledge may be gained during hours of strife.

Again let me say to those who mourn: Give this message—the souls of those who die form a bridge of strength between earth and the life beyond earth. Those who die will see the opening of the leaves on the tree of life that shed healing upon the nations. Blessed are they, and so may all men learn to say with the prophet of old, "Bless the Lord, O my soul, and forget not all his benefits."

* * *

If possible, it is good to draw a circle around the conception of death until its vital sting is removed. It is so misunderstood, just as life itself—the living is misunderstood. Again, tell men and

women that they bless mankind through hope and that they may work miracles through love and that all we have said applies to all who die regardless of the banner under which they have been fighting. Opportunity for new life and clearer vision is given to all when they waken in the mysterious silence that is soon to be filled with voices guiding, reassuring and enlightening. Peace—peace on earth in men's minds is concerned with the cessation of warring, the clashing of arms; but peace in the language of the angels is concerned with the wakening to the realization of man's true being.

THE SPIRITUAL BODY

The great Book has stated that there is a body terrestrial and a body spiritual. A spiritual body has form. It is perceptible to the sense of spirit, and even under certain conditions perceptible to the eyes of the material body. Its difference is more a matter of degree than kind, because the body of any objectified material life is a projection of thought of the inner man. With many, with most human beings there are so many contradictory elements, one warring with another for expression, that it takes delicate divining for one man to look at another and say, He is such and such a quality of man. But on the plane of the higher or clearer consciousness where thought operates unobstructedly you can see at a glance the quality of being before you. There is form to the angelic hosts. An idea has form, else it could never be projected into reality on the material plane. But it is beyond our power of transmitting or of earth's inhabitants of receiving to explain the differences of form.

* * *

We will later take up the question of the individual analysis, as we have never undertaken it before. It is important to analyze this, because it opens the way to the understanding of survival—immortality. If all are parts of the one, then how is it possible for the individual to survive and continue as an individual after

reception of the idea of complete unity with the one? Matters such as this are not purely questions of metaphysics—they have far greater value. As a temporary answer I would suggest that you consider the ocean into which all rivers run. Even your scientists can still trace the component parts of one drop of water. Unqualified individuality cannot be lost.

It is to be greatly desired that some expression of assurance as to the continuity of life reaches the youth at the front. This quality of service is most needed at this period by the Elder Brothers of the race. The Guardian Angel need only to be recognized; but the Elder Brothers and the teachers must be translated, must be transmitted one mind to another. The idea must be translated. Therefore there is great need for others to undertake the obligation of unselfish, loving, comprehensive service.

NON-RESISTANCE

The beauty of the doctrine of non-resistance is unquestionable. It is founded upon the great lesson preached by the Master: "I and my brother are one." But at this period in mankind's history that doctrine of non-resistance to evil must be applied only to the individual. For in the great clash between good and evil man must fight evil. Do not allow the beauty of the doctrine of nonresistance to mesmerize your thought and to confuse the issue, for the Master also said, "He who is not with me is against me," The issue in the world sense is clearly defined. Even the great leader of this doctrine* recognizes that within his soul. There may be a clouding because of the difference of desires for his people.

RHYTHM AND BEAT**

Frequently we have talked of rhythm and the necessity of finding one's own rhythm and beat. One might try to find out just how far he had divorced the idea of individual beat from a

* Ghandi. ** See Vol. II.

subconscious reckoning of his heart beat—his pulse. It is true that emotions retard or increase the beat of the heart. It is true that to acquire an even rhythmic heart beat is to progress far in bodily control. But the inner beat of one's being is the result of the degree in which one has absorbed the essence of the great keys to truth.

H.H.D.: I have never connected my inner beat with my pulse. It seems to me that the inner beat is the evidence of the awareness of Spirit. In fact, I took upon the inner beat as the I AM within, which is seeking to express itself as soon as the so-called physical pulse is willing to subside and submit to the awareness of the soul within.

Platonius: Absolutely correct. The reference to the pulse in this connection was in relation to the mistaken idea of the beginner, though it is apparent in the body reactions that a consciousness of the inner beat does influence the physical beat of the heart in time, because once recognizing the inner beat of your being, the mind and the emotions are not as easily influenced by events and the mind and the emotions do have definite effect upon the pulse beat. That we know.

FAITH HEALING

H.H.D.: A young person asked me the other day where faith healing begins and ends. Will you speak of that?

Platonius: Faith healing begins in the childlike acceptance of perfection, man being formed in the image of God. Faith healing ends never. In no time and in no space shall be visualized the end of the practice of faith. The great mass of humanity moving forward, ever forward, each particle, each individual coming in due time to the font of faith, being healed, and healed being made perfect. This procession of souls was and is and evermore shall be. One tiny vibrant point of faith is all one needs, if he never allows that faith to be strangled by words and smothered by over-analysis. Faith as tiny as a mustard seed will grow and spread its blossoms all over the garden of one's life if he but love

it and cherish it. To love and to cherish the reality of the spirit force within each man is to find a home in God—the Godhead. Be as a little child.

* * *

Platonius: All may not be employed in active expression of the building of the new world, but all share, for man manifests his deepest desire consciously or unconsciously, whether he will or will not. He manifests that desire, and the manifestation affects his fellow beings in one degree or another. When we say, Make faith an active force, we mean, Send forth thoughts to feed the form of the new being. Does that sound too mystical? Too vague? Mystical is but a word to express the ecstatic relationship between the self and the non-self. Mystical is but a word used for the transcending of the mind. The mind once lifted toward God, emptied of all contact, is then ready to receive a glimpse of the divine Will, and those who feed in the pasture where knowledge and understanding blossom, those who receive the tiniest glimpse of the divine Will are blessed with the compulsion to share, to manifest these truths through daily living. There is no better way to manifest truth than through the outpouring of a childlike heart, and now may all men and women in the world recognize their fellow beings as brothers and sisters. O supreme One Whose name is eternal Truth, we thank Thee for the dawning of the light over the dark world. Amen.

A MESSAGE TO A YOUTH* FROM ONE OF THE HIERARCHY

April 26, 1943—To me has been given the privilege of speaking with one of enquiring mind such suggestions as may seem impersonal to him, but in truth they are personal to all mankind at this period in humanity's progress. Throughout the ages has the Hierarchy endeavored to contact humanity and unite thought with thought. Again and again has man received and made his own certain truths, and again and again has the wave of spiritual

* Stewart Robb

endeavor flown back, losing itself in the ocean of human emotions. But the time approached for a consolidating of spiritual desiring in the mass of humanity's unity, with the understanding of those who had gone before, opening the Toad to freer vision for all mankind.

Seven years ago, the Master Jesus opened the floodgates and allowed many inner truths to be translated into usable direction through all available channels of communication. The Christ, embodying love, was the natural opener of the gates, and through him the mass of humanity is awakening to the realization of their true beingness. During the past seven years light has been flooding the earth, and because those floodgates were opened the forces of darkness gathered in combat. The combat, as you know, has been fierce, and now as the climax approaches all mankind is individually concerned. Each man must do his part. What is my part, you ask? Your part is to stand steadfast in belief of the simple statement that evil can be overcome by good. Your part is to stand steadfast, but beyond that you must give of your spiritual energy and vitality to thought and speech, arresting the attention of those who still waver toward the road of material living.

S.R.: Could you tell me who is speaking?

Answer: One who had the privilege of listening to a great master whom you have frequently invoked, and one whose identity still remains his own, though the ages have passed and his energy has been constantly absorbed into the reservoir of truth from which all teaching is derived. Later we may approach the more personal.

To continue—during the next two moons all the thought of awakened man must be applied to the realization of spiritual victory over evil. This is the critical period during which the quality of the building for the next generation is to be determined.

You to whom I speak must guard against the possibility of worshipping the intellect of the great masters and overlooking

the warmth and the love they would bestow on mankind. Intelligence is worthy of respect. The intellect is the great instrument with which you work, but beware of worshipping unconsciously the intellect. Ideas in themselves are instruments which must show forth truth, but ideas of themselves have no divine entity. The master of whom I spoke suffered martyrdom because men considered new ideas dangerous. The suffering he endured, the suffering beyond expression, came from the fact that men quoted his ideas but failed to find the heart within them. A great irony, that martyrdom! Socrates, the man, loved virtue, loved truth, loved humanity. There were many before you, many who, because endowed with a fine keen blade of intellect, missed the beauty, the purity of spirit. This is said only as a warning.

When you study into the past, analyze motives and ideas—search for the spirit within those motives and ideas. We who are beyond the ordinary contact with humanity must use men of intellect if we are to put through the degree of help necessary for the mass of men if they are to grow into the new age and come into their rightful possession of life abundant. The Christ manifested upon earth to preach of the abundant life for humanity, and he spoke in reality only of the spirit. Devote your mind to the great task of translating the idea of God into simple statements easily grasped and readily understood by those less blessed with clarity of thinking.

Men on earth endowed with the power to translate through music are not as handicapped as you who must use words, therefore must you tread more softly. Not all men need to be preachers of the truth, but all men of vision must be lovers of the truth. Concern yourself with the desiring of your soul, for there is great work to be done and the tools are in your hands—but they are not yours for long unless you use them as instruments for good. With words you can open windows through which sorrowing, struggling humanity may see hope and see beauty. With the use of words you may open doors to freedom—freedom from the

material bondage under which humanity has struggled overlong.

Make no mistake, the material manifestation of the good and sufficient life is right, is worthy, and as long as man manifests in a material body he should make for that body surroundings of beauty and comfort. But he must not worship the material. Nor must he worship the intellect. Many great souls thought God was intellect. One comes to me—you know him by the name of Paracelsus. He tried to coordinate, to blend the idea of intellect as God with scientific provable facts, and he learned through agony of mind that God dwelt elsewhere. During this coming period devote your thought to the simplicity of the doctrine of love for your fellow man. Through that love and that alone will the spiritual energy released through the emotional conditions that mankind has been facing be consolidated and be made usable by the builders.

Whether or not you have in the past concerned yourself with the idea of the Hierarchy and the relationship of the Hierarchy to humanity, accept for the time being the hypothesis that the Hierarchy stands, and only through the blending of the human desire for truth and the broader vision of the Hierarchy may humanity gain from this great struggle that which is worth suffering for.

And so, reducing it all, I beg of you join your prayer for peace with the prayers going up all over your earth. Peace—not just the cessation of warring armies, but peace that is the light, the enlarged expression of love for which the Master Jesus suffered as humans suffered, and suffered the greater by far the pains of those enlightened beings who are eager to serve humanity and guide if humanity will but follow.

S.R.: Could you say something about yourself?

Answer: My name as used hundreds of years ago upon your earth you would not recognize. But you do recognize my great teacher Socrates. Seldom is it my part to communicate with those in the material body, but, as has been stated frequently, all channels

are being used at this period, and where translation is probable we endeavor to make clear the fact that life is indeed continuous and that we are all brothers.

S.R.: Did you know Plato personally?

Answer: And there was a tender soul! But I venture to express the thought that tenderness is not one of the qualities frequently referred to by those who study his teachings. There was a simple soul! We who knew him as a man realized it not. He was reared in wealth, a frequenter of courts. Often his sincerity, even, was questioned, but not by those who knew him best and loved him. The fact that he was selfless has been carried down to you, for he preached almost entirely only that which his master had given him. All this is the result of his studies at the feet of the master in the marketplace. Personalities should hold but little place in communication between the planes of consciousness at this time, for now is verily the day of salvation for the human race, and of man's coming of age spiritually must we be conscious and of the power of love which holds him to his course must we speak continuously. So forget all else that I have endeavored to transmit except this: In the words of the Master Jesus, "Thou must love thy brother as thyself," else heaven for mankind be delayed. Heaven, that state of consciousness imbedded in peace and vivified by love. Fare thee well!

MESSAGE TO S.R.

MAY 14, 1943—Let the mind sink down, down, down into the well of silence. Let the mind disentangle itself for the moment from the personal. The future is in the hands of the youth of the world. You stand with the future rolled like a scroll within your hand, a scroll to be imprinted hour by hour, day by day, by your own thinking, your own reaction to thought, your own urge toward action, our own emotional reach for the personal expression. But the scroll is not for your life alone. The scroll that is being imprinted hourly is for the future of all youth, and you are empowered to write thereon a message to inspire, to urge

forward and to strengthen the purpose of others. Be not too concerned with the personal. Passion is always dissatisfied, ever unsatisfied, ever unfulfilled, ever restless; and did you possess your heart's desire that would not bring peace or fulfillment unless that fulfillment came as a natural sequence of events, unforced.

For the moment, sink thought into silence and there translate the urge for fulfillment into the terms of the universe. You who have held the rod of the almond tree within your hand, will you toss it away for lesser gifts? As definitely as can be stated we may say that you have a mission. David, the prophet, the singer of songs, the great musician taught through the form of old, the Mishman. Why not find for yourself a form suitable for this age, a form combining ideas with music, and through that give voice to the reason behind all the study you have given the great statements of the prophets of old.* For there was a reason behind the giving forth of prophecy.

Having devoted hours of study, having proved to your own intelligence the veridity of certain prophecies and the possibility following of modern prophecies also being fulfilled, be not greedy of mind regarding these things. Pause, feed the heart as well as the mind regarding these things. Be not one whose heart is hidden under a veil. Such a one is blind indeed. The Lord Christ said to Peter, "If thou art converted, strengthen then thy brethren." Such is your mission. Inspiration fitting one to combine ideas and music is a great gift. But now as never before the youth of the world must be fed. The mind and the heart of youth must be led to a realization of the power held by them, the power to spiritualize human relationships.

The great prophet Jeremiah knew that there was no salvation in ritual. His endeavor was to spiritualize religion. The terms have changed. Religion today must be translated into terms of everyday living. It must be made usable and those whose ears are open to the inspiration of great beauty of music, whether of

*Stewart Robb's first name is David. He has made a special study of Nostradamus.

the voices or the instruments or the words, must combine so that they formulate a usable human expression, a banner under which the age of brotherhood may be ushered in. Unless man hears from many sides reasonable statements of the future, he will forget his good intent, once fear and confusion are removed.

The Lord God said, "Thou shalt have no other gods before me." But material thinking, individual desiring, are idols. Man cannot witness the dissolving of shadows unless the day-star, the Christ, abides within the heart. Let us put off the sandals from our feet as we march forward into the temple to dedicate ourselves to the service of the day-star.

Be not over-concerned with the personal. Right it is to find the perfect companion as one travels the roads of earth. But that is also in God's plan. Be not over-concerned at this period. You who have studied much regarding the prophecies know that prophecy may fail, tongues may fade away; but if the day-star abides within your heart you know eternal truth. Regarding the prophecies of temporal concern or emotional concerns, thy God is good to thee that as yet thou canst not see the after years. Not that the years will not bring fulfillment of your dreams, your ambitions, and your power to serve; but did you know that this and this was assured your interest would lag, your energy to serve would be lessened, and the joy of fulfillment would be lost. "O yes," your heart would say, "this I knew long ago. What more would be mine?" Thy God is good to thee that as yet you do not see the future years. And so, do not lightly push aside the rod of the almond tree but serve the Lord God with all thy might, selflessly, waiting such personal contentment as will be thine.

S.R.: Will you please explain the meaning of "the rod of the almond tree"?

Answer: You will find the symbol frequently used by the singer *David*, signifying the torch, the light, through which inspiration may feed the heart and the mind. Strange it may seem to you, but true it is, that much of your unrest comes from an over-greedy mind. Feed the heart, the heart dedicated to the use of the future,

and let the mind rest regarding your individual problems, your questionings. All in good time. Find your own form. Express through your own language a wealth of color and tone. Use words and music, and in the lighter vein let the words and music, let the accomplished giving of health and beauty do your wooing. Wait, wait. Mizpah, Mizpah.* Peace.

MESSAGE TO S.R.

JULY 1, 1943—*The Greek*: As the spirit of man survives eternally, so survives the spirit of a nation. Call it the spirit of a race, group soul, what you will; but a nation has a body celestial. Blending of the thought, desires, aims of all the people is the spirit of the nation.

When we speak of Greece—the Greek ancients, philosophers, teachers—their ghosts are haunting the minds of evil men, the enemies. The spirit of a little nation will not die, the spirit of a great nation cannot be killed. Vibrant tonight is thought, because much that you reverence and thought scattered is gathering force again. The ghosts of the great teachers wander unseen through the groves of wild olives and almonds blossoming and unrecognized their life flows into the people's veins. The little people gather together to protect the memory of past glories, the little people are forming in bands at the foot of Mount Parnassus, the little people are planting the flag on Mount Olympus. They are all imbued with the fire of the spirit of the nation.

Why do we speak of this to you? Because the thought came that you demanded in a friendly manner the name of one who greets you and has greeted you more often than your consciousness includes. Did I say to you, "This and this name have I been known by," much might be lost at this point, for immediately would our contact be measured by the preconceived understanding of thought reported as mine. Therefore for the moment it is suggested that you think of me simply as the Greek.

* "The Lord watch between thee and me while we are absent one from another." Gen. 31:49.

One subject presented to me for questioning comes under the head of prophecy, false and true. But we speak of false prophecies, charlatanism—charlatans great and small. Probably a misstatement, for a charlatan that could be termed great is never wholly false. He has glimpsed the flash of the angel's sword; he has dreamed dreams that led him to desire the dissolving of curtains that shut light from men's souls. He has had visions of unity—man with God. He has dreamed of God's actuality until, overwhelmed by the vast unattainable, he has gradually satisfied himself with that which he knows or believes he knows himself; and gradually the charlatan has come into being where a prophet has sold his soul for the satisfaction of self-aggrandizement.

H.H.D.: Is Hitler such a charlatan?

The Greek: The man Hitler could have been a Napoleon. But he could never have been the leader of man's higher desiring.

H.H.D.: Is Guibbory such a charlatan?

The Greek: No, hardly that, hardly that! For the vision itself was darkened by selfish desire for power, however gained. He is an exhibitionist, never a great charlatan. A great charlatan is sure to leave in his wake questions: Was he a great mystic? Did he work miracles? There was such in this Greece of ours before the Lord Christ was born. He thought himself God. But that was always with an eye to his public. For well he knew in his saner moments, and well did he teach that there was but one God, the unutterable Mind, the Creator. No man has lived so far from sanity that he completely believes himself God. But the small charlatans—such we term them—those are the ones to fear. Those are the ones to guard against, for they are the self-deceived followers of a master charlatan, and they, because of some reputation for understanding qualifying them to be called humanitarians, their word once given is multiplied, and goes forth through the streets, infiltrating into the minds of honest seekers; and a name here and a name there tied to a statement may have great and far-reaching effects.

Never try to wall off the thinking of the so-called prophet when

you are convinced it is evil; but send out in all directions words that will by their own sanity nullify evil effects in the mind of the general public. Do not give over-emphasis to one who wishes to be brought before the public eye as a great teacher or prophet, a lesser God; for by over-emphasis on the individual you may create an interest. But by sane and logical statements you can build a mental screen through which the evil intent may not sift into the mass mind.

H.H.D.: Who was the great charlatan of early days of whom you spoke?

The Greek: Empedocles. There you have one whose mind served man's purposes. Good. Much that he taught can be found in the minds of your modern scientists; and who can say when he saved his city from the pestilence that God did not work through him? Much good emanated from that man, yet many have termed him a charlatan.

S.R.: According to prophecy, in these latter days many Antichrists are to arise. Do you see anything specially significant in the appearance of Guibbory at this time?

The Greek: Significant, because of the great army of evil forces sending out agents under many guises. Significant as a leader of the Antichrist forces, yes, but the influence will not spread far, for the individual is afraid. He is afraid of the God he denies when he claims his own Godship. He is afraid of the far greater exponent who does not claim to be God but who did claim to be God's agent.

The Antichrist to be feared is not individualized, is not focussed in one body of one man. The Antichrist to be feared is the spiritual emanation from the lovers of materialism, from the seekers after power posing under the guise of humanitarianism; and from those many selfish unnoticed people whose universe is the I and who never dream of the great Oversoul, the great I AM.

Use the gifts that are yours to give out statements that contain no controversy. All thinking men who look toward God, how

ever vaguely, know that their God needs no defending; and few men are so constituted that they can look at a human form and honestly believe that it embodies God.* The Antichrist in essence would not attempt to sway the masses of people by any idea so unacceptable to the common man. Man knows full well the limitations of his body and mind, yes, and soul too. So that only the weary, the disillusioned, the disappointed few could believe that the God they would follow would be manifested so objectively. Quite a different matter that the son of God, the individualized Christ, spirit, walked the earth as the son of man. That, if you will recall, was never referred to as the embodiment of God Himself. No. Humanity is in childishness gullible, but not so sunk that great harm can come through an individual, an exhibitionist so unbalanced and dishonest that he claimed for himself divinity. It is a different matter when a man such as Hitler claims guidance from God on high. That is more dangerous.

H.H.D.: Do you believe that Guibbory was motivated by an evil entity outside of himself?

The Greek: In so far as he reported visions, such visions came from evil entities. In so far as he claimed the right to gather unto himself followers he is a charlatan. Yet enough force was gathered to project certain ideas through his mentality or his individuality so that we are cognizant of the statement made through him. However, were it not for this period of world upheaval his cries would be unheeded and the danger that he might have brought about negligible. It is because men's hearts are torn with apprehension and fear of the future—it is because emotions are all drawn to the surface—it is because men everywhere are listening to voices good and evil that such as this one can cause a ripple; and his name will not live as long as the first printed page concerning him will exist. However, once again, his followers might gain the ear of many. Therefore, whatever good sense and

* *H.H.D.:* That does not mean that one cannot believe in the God-consciousness in an individual.

intelligence suggests to be done to uncover and to ridicule without ridiculing, to expose without attacking, should be done—and quickly. Others will show their heads, exponents of the Antichrist idea; but they will be mowed down, trampled under by the good, clean, vigorous life of men and women who have lifted on high the new though old banner of brotherhood.

S.R.: As I understand it from a reading of the prophecies of the Bible and of Nostradamus, the great final Antichrist is to manifest toward the close of this century and will be gifted with extraordinary psychic power. Could you say a few words about this world conquerer from Arabia;

The Greek: Can you not visualize the army of the Lord marching? their numbers increasing day by day? their strength mounting hour by hour, influencing the future, so that the embodiment of the Antichrist would find that his progress was blocked, that his power had already been annihilated? My young friend, prophecy is good, but prophecy is not infallible. A particular prophecy can be met and diverted. Prophecies fail. It is in your Bible. Read it: "If there be prophecies, they shall fail." Many prophecies do not fail, for humanity has not met them foursquare and changed the group karma; but it can be done. Enough that for the present your thought and energy goes toward clearing the misstatements of today. The world today must cleanse and purify its own bloodstream. Then vile happenings and diseases of the world body may be prevented. No. It is best not to prophesy regarding prophecies. It is enough that we concentrate and guard this new life of the spirit arising all over God's earth from the hearts of earnest men and women believing in good for all mankind.

S.R.: Do you know or sense if Guibbory actually believes himself God?

The Greek: O, what was the word? O, to translate! Sincere, if of unsound mind. If sane in men's language, then insincere. The thread is fine between self-imposed hypnotism and man's insanity. The line is fine. Who knows?

And now, of sincerity let us speak a minute. From your thought

there reaches me a sense of sweet sincerity. Enough light to guide you, and a rich endowment to guard. Godspeed!

MESSAGE TO S.R.

SEPTEMBER 9, 1943—Do you perceive that the picture, the first projection of the picture of the new age begins to appear? Even to men of stubborn or dumb minds the change begins to make itself felt. We have myriads of evidences reaching us from many minds. The new age, I said. There has been no such great change in the human race as is emerging now, for two thousand years. That picture emerged slowly. The final change of the last age blending into the first evidence of this new age, shown by the fact that humanity is growing rapidly God-conscious. In the far path, men feared God, talked of Him, offered sacrifices to Him, prayed to Him for gifts or safety or protection or increase. Very slowly did man become conscious of the God within. This great change may be symbolized by the one word conscious unity. Greater changes will emerge rapidly.

Do you realize that a hundred years from now education will have replaced punishment completely? There will be no prisons. There will be many, many institutions for teaching those of little understanding and for healing sick souls. O, the teachers throughout the ages have dreamed of earth incarnation during this new age which is but beginning. For teaching through suggestion, through unrecognized vibration, is a difficult undertaking. But when a teacher can talk to the spirit of the pupil face to face how different will the work be! Imagine such a university as this, the requirement but one for entrance: an individual may come to the door asking for admittance, and he is questioned. He is told the requirement. And one says, "Yes, but I have parents; I have children; I must first accumulate wealth, and then there will be time for spiritual education." But he is not admitted to the classes. Another will say, "Yes, I seek spiritual enlightenment, but I am handicapped. There is so much injustice in my environment and inheritance." He is told to go back and trace this so-called injustice

to its source, and when he has digested that idea he may come again. Another says to the teacher, "But I have been a student for long years. How about special privileges for one who has studied seriously?" He is told to ponder over the one sentence of the Master: "I and my brother are one." "What special privileges do you seek?" But when one comes to the teacher and says, "Teach me self-knowledge so that I may better the cause of all," then the door is thrown wide open.

Probably all this will interest you little, for it is but a picture of the future when man knows himself to be a spiritual being, while now he either thinks he is a spirit or hopes that is a fact.

Knowledge, you have been told by others, follows faith, and this awakening to the sense of unity, this awareness of the God within, is new to the majority of mankind, and is nurtured on faith. But the knowledge that engenders wisdom will be his who seeks humility. I, the Greek, speak to you through a definite affection and interest, for you are able to develop leadership, not in the outward world of affairs or government, but within the confines of men's minds. Guard well that possibility. Do not seek proof of the intangible from without. No other can give you proof of the intangible. It must be found within your own consciousness. It must be sought humbly. This sixth sense that many possess and use, some advisedly and some for personal profit, is no evidence of spiritual development. Be cautious how you approach those who deal in the handling of a sense not exercised by the majority. Be cautious and know that the one you approach recognizes responsibility toward himself, toward his fellows and toward his God. To be sure, many spiritually developed human beings possess this extra sense, and many do not possess it who are equally spiritually developed. Of course, a man who has found himself, who stands completely crystallized in his own thought as a spiritual being—if such a man is functioning in the body on earth—naturally uses not one extra sense but various senses developed beyond those ordinarily recognized by man. Such tools are his through past lives of learning.

I speak with affection, with sincere regard, and the time will be when you will recognize me as a fellow traveler as I recognize you. But at this point you are outfitted with certain qualifications of eagerness and curiosity—mental curiosity. You are also equipped with a good mental machine and you are aware of the inner man who is the controlling power of your machine both mental and physical. Because you are so equipped your responsibility is greater in ratio. But now the vibration reached me of a force that is yours, a force harnessed to this active mind which may serve many in this transition period between age and age. So do not hesitate to discard material that may not be of value to others, to refuse to use your talents for any objective but the objective recognized as pure by your inner consciousness. Not that I suggest that you have been misusing these gifts—far from it. But possibly this eager curiosity of mind, seeking for possible proof of the intangible in the objective world leads you to the spending of vital energy with no complementary return.

S.R.: Is it given you ever to prophesy into the future as former prophets?

Answer: There have been many or few, depending on your viewpoint, who have prophesied in such manner as has never been mine. Yet, the privilege of drawing the picture of the future has been mine with the understanding that in most cases a picture, placed where all who have eyes to see may see, is in fact in the nature of a warning. Thus and so will be, unless mankind exercises the great gift of choice and determines to erase certain lines and insert others with more light hidden within their depths. One thing more. I would say, and then you may dismiss all this from your mind if you will. The impersonal contact of soul with soul can be more conducive of result than all the personal give and take of a man's emotional life and one traveler, such as I, does not turn to reach yearningly toward a brother traveler unless there is a cause. And that cause is the purpose within the two souls. Because I recognize the purpose of your soul, I overemphasize

possibly the dangers of your perfectly natural human curiosity and intellectual emotions.

There is one other who watches your progress with equal interest, and that other is not troubled by the possibility of delay that may trouble me. That other knows you will arrive in God's own time. That other is your own guardian angel. Do not let pride of intellect forget the reality of the angelic host. Godspeed!

VII

MEDITATIONS

THE PURPOSE OF LIFE PURITY, IMMORTALITY, AND UNCHANGEABLENESS

H.H.D.: Man's purpose in life is the purity of ultimate being. It is the impregnation of the human with spirit, or the interpenetration of the soul with the body.

Purity is a becoming process. It demands the consecration of every iota of life to this ultimate being. This is the first step. Purity stands for the saving and transmutation of all emotional, physical, and mental expressions unto this end. In other words, the degree of one's quality of consciousness depends upon the blending of all of one's thoughts to this one end. It is a progression toward purity which stands for the disciplining and control of all unruly expressions of body, mind, and emotions.

Purity is the ideal, the standard of perfection that demands first absolute honesty in all dealings in life; second, it is inclusive. Nothing is to be omitted from this standard. Third, it stands for consecration, sacrifice, a complete giving up. In other words, such a lack of resistance to self that there shall be no time nor room for the tiniest thought for that demanding egocentric. This implies a quality of consciousness that knows only the good. It is a quality of consciousness that refuses to devote even a modicum of energy to self-centered thinking. It knows no evil as an ultimate reality.

The first outstanding part of the trinity of life's purpose is purity of mind, body, and emotions. The approach to this purity

is a day-by-day use of one's intuition to analyze and reclassify each and every experience and expression into its proper place according to the standard of this ideal.

All objective living will fall into line of its own automatic working of the law, but first must the fortress of the mind and emotions be dissolved into its fluid parts so that there may be a free exchange and interchange of all ideas on this plane of purity. Purity has no relation to ignorance or innocence. Consecration itself implies understanding and a willingness to give up an objective value for a greater and higher value.

Intuition should teach consistency and loyalty to purpose. It must mark honesty of motive. It must sound the note that leads to the door of inner truth. Mental disloyalty to purpose is subtle. It needs the sharp instrument of intuition to unearth it. Unearth is a fitting term, for it smacks of materialism, which is a part of self-centered thinking.

Honor is a refined sense of loyalty. It is all a part of the process toward purity. Purity means not only honesty of motive and intelligent reasoning about an experience, but it also demands an enthusiasm, a joy, a zest which means love. Purity is inclusive.

IMMORTALITY OF PURPOSE

The second step in purpose is the immortality of ultimate being. Immortality spells no death, no ceasing, ever living-life. To know this truth, all life in itself has to be immortal or else it is not life. Being is the acknowledgment of God in man. The purpose in life is this realization. The word ultimate is used because this understanding is an evolvment. Step by step and bit by bit is this knowledge acquired.

Every experience built in each day that lends itself to selfless ends is an added stone to the foundation of this structure of knowing. Every experience that lends itself to self-centered ends must meet the blind stone wall of ignorance and must be broken up into component parts before the spirit may be free to go into the foundation of this ultimate being. What appears to be death

is a process of breaking up in order to free the life so greatly hampered in self-centered thinking. Again and again is opportunity offered, because life, per se, is inexorable to save.

Immortality means saving.

Immortality means continuity.

Immortality means evolution.

Immortality means life.

Man has to incorporate this knowledge into his being. In direct ratio as he understands this, is his life well balanced, orderly, purposeful, and peaceful. He need not necessarily express perfection of this knowledge. He could not, but a modicum of it will grow like the yeast leavening the loaf. Once he glimpses the immortality of ultimate being, his whole life rests upon a living purpose to consecrate his every act and thought to the purity of the Christ consciousness within.

The immortality of ultimate being is the foundation of the house of one's spirit and the purity of ultimate being is the lofty structure of beauty which rests securely upon this knowledge.

UNCHANGABLENESS

The unchangeableness of ultimate being is the net result of all purposeful living. It is the thread of truth that connects all living. It is the common denominator of all life. Unchangeableness binds and frees. It binds together all of one's life into a continuous, chronological history of soul emancipation. It draws into an at-oneness those whose spiritual understanding has marched together in joy and in sorrow. It frees from the bondage of fear those who long for spiritual security. It is the inclusiveness in all living. It is the consistency in the inconsistency. It is the rock upon which all human relationships are transformed into God-conscious relationships. It knows endurance and humility. It understands balance. It breathes tolerance. It is the wellspring of compassion. It is the parent of discrimination. Renunciation would have no *raison d'etre* without it.

In the last analysis, purity and immortality spring from the

loins of unchangeableness. God is the unchangeableness of ultimate being.

Doubt, fear, envy, bitterness, distrust, and vindictiveness, all qualities of love in reverse, have no room for growth when once this truth is grasped.

This is the great purpose in life. This realization. It is the light that ever shines and it is to find this light that is the purpose in all living.

BEAUTY

Out of the black earth comes the beauty of the flower. One sees only the flower if his eyes are opened. All the blackness and ignorance are forgotten in the joy of the created beauty.

The expression of God's creation in human life is there, inviolable and unchangeable, pure and immortal. Nothing can detract from it. Nothing can alter it. With our senses we can experience it and with our spirit we can absorb it. God is the only power. No matter how much self-centered muck one has to plough through, he knows it counts not. The muck has no enduring quality, no immortality. It is as it is only because man's misuse of the gift of choice has ignorantly placed it there. Man's right use of the gift of choice must eventually redeem and set free that activity.

But the actual experience of God's beauty is undefiled, no matter how distressing is the environment. The selfless realization of that beauty opens a new vista, a new world to all who share in it. That realization releases the bonds of slavery to the self-centered. It puts right side up God's blessed truth. There is no more reverse for those who have recognized the key of renunciation. For what greater joys are there in store for man, he must salute his intuition. We give up the immediate for the greater value and our eyes are opened. One should hold high the torch of his ideal and know that it and it alone will remain steadfast. When one consecrates his life to the impersonal and in so doing creates beauty, his name is written in heaven and God's love is working

through him. One should release the complications of the reverse and soon they will release him.

The simplicity of our inner lives saves us from trying to be God without His attributes. It allows us to be His expression, and then one forgets all but His attributes.

COMPASSION

As passion is so much more intense than love, so is compassion much deeper than sympathy. In passion one has the fire and zeal of a personal interest. In compassion there is the depth of understanding of the law that governs man's life. Passion is the personality aspect of compassion. Compassion is God's aspect. Passion is man's meager translation into personal desire of God's great ruling aspect for mankind.

However, in the essence of man's passion is a modicum of God's wisdom and understanding. Notwithstanding man's slavery to his personality and the material interpretation of life which dominates his living, yet transmutation is taking place though it may appear in a downward curve. This essence is nevertheless on its way to freedom. The fire, the zeal, the activity of man's passion into whatsoever channel he directs it has within itself its own salvation. As long as man directs his passion into goals which his personal desire dictates, he will never find perfection of achievement, though he may find liberation for his spirit because through this very intensity and zeal he is granted a vision of the source of his objective.

And so is man led through his passion to find compassion. It's a long, slow process. The understanding of the law draws the focus of his attention from the personal to the universal, from one particular channel to God's world of mankind. We are all bound together in this process of freeing ourselves from the personality. Now, only by concentration on this immortal, inviolable, and constant integrity root within us can we envision the cosmic state for which we are intended. Man's vision is fed through this concentration. It takes glory in the silence amidst outward tumult

through inner affirmation of loyalty to that One. A growing consciousness of this truth will transmute and transcend even karmic law. The transmuting and transcending will be a painful process because the personality loathes taking second place on any plane of thinking.

Of course, passion itself if given over entirely to the rule of personality degenerates into simple activity for activity's sake. This always ends in complete breaking up. Why? Because the unkillable quality of the passion demands life and freedom, and cannot be enslaved by any form of personality without freeing through destruction. The transmuting brings compassion out of passion and universalizes the life-giving quality so that it is a part of eternal life. Transmutation upward or destruction must take place on this plane because of the peculiar character of materiality. Transmutation lends itself for either purpose and only man's growing awareness can direct this purpose wisely. Enough destruction should teach him wisdom in choosing. Transmutation has to be the ultimate experience of all, whether they choose or not—and that too has its roots in the truth that "change is the basic law of the unchangeable."

OBJECTIVE

There has been no ultimate objective in my consciousness beyond that of discovering what God's will is with me and an ardent desire to obey it. That is not saying that many personality allusions and egocentric directives did not clutter up and block the path, yet in the end I always turned my eyes to the light held high and above the stress of material living. I am an incorrigible idealist and a persistent seeker for the integrity root of life. That I know.

Now I am beginning to see a little farther and to walk more slowly and securely. Not so many years ago I realized that any real difficulty in my life was to be laid at my own doorstep. I drew an imaginary line about myself and told my personality of this discovery. My soul was always aware. Yet often the egocentric

emotional nature interfered with clear vision. The egocentric is "the lion and the adder" and must be trampled upon or, better, trained. Now I find that I strive for simplicity of purpose and expression. I revert to the simple trust of the child. I hand over the problems to our Lord. I plan nothing concrete. I know that if I can succeed in driving the horse of my intellect with the reins of my higher consciousness instead of the reins of personality I shall have more chance of arriving at the place prepared for me by my Lord.

I know that in my being I behold a microcosm of the universe, and I quietly and sincerely pray that the Christ will enter into my seven cities and dwell in each one. They were His originally, and if I knowingly hold open the door He will enter and so transmute those cities and their splendid possibilities that they will be worthy abodes for this gentle and yet all-powerful Lord. I am not unmindful of the great discipline and control involved. First, in my outward loyalty and my thought must come this allegiance to my only reality.

I found by experience that if I started planning and willing to avoid certain people and things or willing to see certain people and things, that was the surest way to bring about the opposite of my surface desires. Hence I gave up planning and willing and knew that if I ceased desiring either way that which was best for my growth would occur. That I became aware of years ago. Intense desire springing from the emotional or mental natures is not the will of God, as a rule. There must be only one desire, and that is to find out His will and obey it like a little child. Hence I have not formed a concrete objective. I have an aim, a goal, which is just stated. I know that adherence to that will bring untold joys of which we know not. I am content to be in the growing state. These teachings have been of inestimable help to me. They have often held up a mirror so that I could see my errors and I have been helped back on to "the so-difficult climbing ladder." When I have acted on the advice of the teachings I have found liberation and a new understanding in so doing. My

aim in this present phase of my development takes on the simple, direct single-mindedness of which our Lord spoke when he advised that "thine eye be single."

Now these teachings have clarified the real from the non-real. I realize the importance of classifying all the personality concern as the compost heap, full of details that must be forgotten and transmuted and freed of its uselessness so that its energizing essence may go on its way to further creation. Jeremiah 32:19 says, "Great, the mighty God, great in counsel and mighty in work." That is all the objective that one can choose. To turn to the Vast Countenance and take our objective away from the personality and its enshrouding details.

The figure of Francis of Assisi dwells in the background of my heart and mind more these days—his gentleness, quiet serenity, tenderness, and humility—his character has been adopted by me as an ideal worthy of emulation. The walls that Platonius suggests of loving consideration and unselfishness are along this same line.

There is too much over-eagerness, aggressive do-it-now idea, and too much self-confidence in a surface sense entering into the robust American character today, of which I am of course a part. As Madame Chiang Kai-shek says, we have much to learn from the gentleness, frugality, and humility of the Chinese character. A happy blending of the best qualities of the East and the West will greatly enhance man's chance for unfoldment. The inner pattern of this blending with an emphasis on the gentler side is my idea of an avenue of approach in daily life. One should claim "serenity in tumult" almost as much as understanding. Of course the tumult is within one's self. The forces that should be servants clamor for domination. The egocentric and the mind are especially menacing when one is striving for the path. This clamoring may only be freed and transmuted through turning attention to the soul within and to its counterpart in the universe—God. It is no easy task. Each day this lesson has to be relearned and the race mind ideas that are embodied in the personality have to be unlearned through

release. One should properly find time for minding only his own business—there is so much to be attended to. Our neighbors' worthy qualities may even better be kept in mind if we would help to fill our minds with that which directs toward transmutation into awareness.

VIII

THE DOCTRINE OF BROTHERHOOD

Platonius: The crumbling of the old foundation of thought is the affirmation for the new foundation, new to man's perception, yet not new. Old, old as the ages is the foundation that is to appear. The foundation upon which the new structure will be erected is the foundation of brotherhood. If man through the sharing of old beliefs is coming to a sense of his oneness with God—and, mark clearly, man is awakening to his sense of oneness with God—then also must he awake to the realization of this oneness with every other manifested life of God. During this period when devastating changes are taking place, one should wrap himself in the armor of the spirit, lest he be crushed by the inrush of fearful and doubtful thoughts. The armor of the spirit! Courage is a shield and faith is a sword held firmly in one's hands. We urge mankind to enter with us into the great sea of silence. All the forces of change have been set in motion. Now must we await results. Never doubt that in this onrush of change the belief in false foundations will be washed away. Belief in the power of wealth, belief in the power of political groups, belief in the superiority of one race over another—all this must be submerged, swept away by the onrushing belief in the power of brotherly love.

Humanity is not able to grasp in its entirety the doctrine of brotherhood. The doctrine of brotherhood includes the doctrine of labor, the doctrine of love, the doctrine of conformity, the doctrine of receptivity. The elder brothers, the teachers of humanity cannot give growth. They endeavor to direct growth. The elder

brothers carry the burden of man's consciousness. They are actuated by the realization of law and by no other thing. The elder brothers' work, comprehensively stated, is the completion of the circle of consciousness.

The time is rapidly approaching and the point is being reached when humanity takes its next step toward freedom, toward acceptance of the doctrine of brotherhood. However, the breadth of that step, the depth of that acceptance depends upon man himself. In the midst of disorganization must man create order. You realize that creation is a continuous process, not that God creates, but that the God in man creates continuously. Creation presupposes power. Power to dream brotherhood followed by power to, bring the dream of brotherhood into manifested thought is not given to man in a superlative moment of enlightenment. It is carved out of man's inner being, through multitudinous moments of effort, of mistakes and mistakes rectified, moments of discouragement and moments of enthusiastic accomplishment. So does power accumulate and so through reunion one with another does individual power assume the quality of group power, national power, and ultimately the power hidden in the heart of brotherhood.

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The rhythm of the mounting determination toward unity of thought is rapidly becoming clarified in the consciousness of the enemies of brotherhood. Therefore will the battle from this point on rage more intensely. Therefore will the opposition be more savagely pushed forward. The fear urging toward rapid approach toward climax and the intensity of hate are all results of the realization of the unity developing in the minds and hearts of the lovers of freedom. Intense as is the physical battle at this point, the battle in the world of mind is infinitely more intense. Therefore did we say that those of you who have been instructed must in every way live the essence of instruction received. They must be imbued with the power of the law of love because now must those open to emotional crisis be filled with the forces of the

thought generated through love instead of the forces generated through hate and aggression. Filled they will be with force during this period because fear has made them emotionally vulnerable and open. Therefore should one renew the strength of his thought minute by minute and send it forth with the reflection of the assurance recognized by him in his own soul.

* * *

Labor to create the understanding that the force behind all statements regarding brotherly love is a creative force, and recognize all reaching toward brotherhood as a potential power. We spoke of change as a basic law of progress and change in human affairs is to show itself in many forms during the period of reconstruction. That period of reconstruction is to be in the mental realm of action. The sole aim, the only aim, is reconstruction after the clash of battles has died away. This will constitute the second great step necessary for humanity, if one is to enter into the new age with head high and spirit free. The process of reconstruction, as you may have been told, will involve much experimentation, much conflict of ideas, but if we here and you there and men of good will everywhere upon earth unite now, the leaders will find their problem not insurmountable.

When victory is assured, the danger, no longer moving forward under the prod of fear, will come from weariness or relief. This will allow a slowing up of effort, so that those who run with the pack, those half-way thinkers, the half-way believers, will rush in to gather the spoils of victory. They will be selfishly claiming their part in the reconstruction, while the truth stands that the reconstruction must be built upon the foundation being laid by the seekers for truth—even now while the clash of battle is in one's ears.

Men have read many books. They have received many teachings. Now in what degree have they absorbed the essence of it all? In what degree have they received an impetus that wilt thrust their thought far from the personal so that it may unite with the

thought of all others seeking light, to be used as energy to propel the formation of new patterns in the right direction? As events erase old patterns, new patterns must be drawn. How may one serve the future at this most critical period of man's history? By prayer that men's minds may see the truth and that men's thoughts may be made to respond to the ideal of brotherhood.

The time for half-way effort to accomplish even half-way results is past. Men should be told that they must take their stand. Either truth is truth or it isn't truth. No half-way! Either Christ and his many masters, the initiates, the disciples, *are*, or the world has been moving along under the impulse of great hallucination. This is the hour for decision, and after focussing on that decision once made, then say this: The idea of good will for all men is beautiful. There is potent strength in that idea. But an idea is not enough. It must have emotion propelling it, and that emotion is love. It is imperative that man love his neighbor as himself—else much of the impelling force of the idea will be dissipated. Only through individualizing these teachings can the truth be made intimate enough, warm enough, to stir men to action of the right quality. There are many entities, many enlightened beings waiting to see their energy manifested upon earth. These entities are seen by many sensitives. They are recognized by mystics all over the world. But those on earth who have been opening their ears to the teachings of truth must open the doors before these great leaders may enter into the sphere of man's activity.

The rise of determination in the minds of the peoples of the earth that some degree of brotherly love shall dominate the building of the peace is marching toward a triumphal assurance. One should never underestimate the spirit of mankind. But he should never ask too much fineness from the mass mind of mankind. Man in general must be *led* toward his own ideals. Honesty, actual brutal self-analysis, is a rare quality. But mankind is reaching toward the idea of judging himself as he would judge another, and wishing for another such conditions as he would tolerate for himself. This is a mighty advance in the evolution of humanity.

Do not expect him to translate the ugliness of war into perfection of peace with one leap of the mind. Understand the greatness that may flash forth from men of little minds and emphasize that greatness whenever it appears.

* * *

JUNE, 1941—Regarding the commotion upon earth, in all probabilities there will be a rapid disintegration of the figurehead leading the armies of the dark forces. This is not prophesying. This is but an expression of an individual's analysis, the picture thrown upon the screen between the earth material plane and the next plane of consciousness. The chaos within the mind of the material leader of the forces of destruction is such that the inclination comes to make this statement: probably even in relation to earth's calendar the disintegration of that individual will be made apparent very soon. However, many minds strong in the desire for power will grasp and attempt to hold under differing phrasing the structure built up by this leader. Therefore the entire structure will not fall immediately following the breaking up of the individual. Further battles will be needed. Sorrow will be faced by many, but sorrow will be dissolved as suffering is dissolved in the glory of man's attainment to the possibility of seeing brotherly love manifested throughout all the nations. United prayer is needed more now than at any other period in the evolution of the human race.

The greatest spiritual effort demanded of mankind in this crisis must be put forth after the conflict is finished, after a certain degree of calm and peace is attained. For humanity is prone to allow confidence in its own achievements to make it complacent once the prodding fear is removed.

Many there are who already are outlining plans, patterns, and maps, and rightfully are they working; but that detailed work does not come into the scope of the metaphysician. He must be concerned with preparing men's minds so that they will accept the right plan, the right program of procedure when it is brought

forth. How prepare? What is his part? It is not easy. First he must be sure that every word spoken or written holds no hatred hidden in its depths. No easy task. Now must all such endeavor to recognize each man or woman whom he contacts to see if they have within their consciousness the idea of brotherhood; and recognizing he must speak freely, for individuals and groups must be strengthened through the power of expression. The emotion aroused during all this period of suffering may easily evaporate once success is aroused regarding the war itself, but through expression will that love for the ideal of brotherhood gain strength, and those who know must constantly draw forth the expression of the inner ideal. This is not an easy task, for all such work must necessarily be done selflessly and gently.

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There must be preparation to strengthen the idea of brotherhood through expression. There must be a preparation for those with whom one comes in contact against the natural inclination of human nature to fall back upon assurance and old habits of thought, allowing the high desires aroused through this contest to evaporate. There must be no word spoken or written that hides within it hate. An enlarged picture of the spreading influence of love must be brought to the attention of all of you. There is need of acute consciousness of the spreading influence of love. Thought is not confined to its passage from mind to mind. Thought is spatial. The work of spreading the consciousness of the fact that man's future depends upon his grasp of this ideal of brotherhood is vital. Therein lies the work of the immediate future given to every student of metaphysics. No thought that is directed toward space must hold bitterness or hate. Each thought must be to heal the wounds of humanity. There must be no harming quality left in man's thought. Those who have learned that thought is an active force must now learn to manipulate that force and must awaken a desire to share in the work wherever one sees ability and understanding in those whom he contacts.

Humanity moves toward the time when matter will not be the compelling factor in life, as it has been for long. The greatest battle of all is the battle between form in life lived on earth and the individual human soul. At last mankind is face to face with the angels of the Lord, forces of Light and Love and inclusive understanding. This great world cataclysm is of immense portent in that it advances humanity toward the time when matter will not be an important factor.

This great war should not appear so overwhelmingly surprising to man, for its beginning was present in ancient times and man can, if he will, see this great world struggle writ small in his own nature. Selfishness warring against selflessness endlessly. As the individual soul of man knows this war to be his own, so should he see it outpictured in the large in humanity's struggle against mass selfishness. Why will man not recognize this? Why does he seek for a scapegoat? Why does he claim this faction or that, this ambitious leader or that caused a war to descend upon the world? He needs but look within his own nature to see the blueprint writ small, for within each man is the seed of the trouble.

Light, love, inclusive understanding, these three form the outline for future peace, future planning. There is no doubt that shortly it will become apparent that the material warfare is advancing toward united victory. In all probability evidence will appear on the earth horizon within days or surely by the time the next moon ascends; but such assurance makes it doubly important that those who serve through love and inclusive understanding to bring about the ideal of brotherhood must increase the effort and the output of creative thought. Already it must be apparent that many, many men of intelligence are striving to formulate into a plan for action the powerful suggestions toward brotherhood that have been flooding the ether from the minds and hearts of individual servers of truth.

Oh, true enough, the emotional bodies of mankind as a whole are in chaotic upheaval. Nevertheless, there are enough men of tolerant, clear-minded intelligence, there are enough human beings

who earnestly believe and declare their belief in the ideal of brotherhood to bring order out of chaos. But do not look for a golden bridge over which men will pass from disorder to order, from hatred to love. They must plod through the bloody field of battle before reaching the green pastures and the still waters where new homes will be builded. One should impress others and be sure that he himself is impressed with the realization that the greatest pressure is attained not by spasmodic force but by the gentle sustained effort. One should tell others and remind himself frequently to abandon the position of the critic, replacing it by readiness to give and receive advice with an open mind, keen intellect, pure heart, and spiritual discrimination. A gentle, firm expression of power that men may evidence is God's power.

There is no need to affirm the power of God with whomever one meets. The affirming should be within the quiet of one's own heart. Salt seasons the food for the body, but in large quantities it makes the food useless, if not harmful. So the spiritual food should be delicately seasoned, made suitable for those not accustomed to such rich delights.

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JULY, 1943—The traditions of centuries are melting away like ice in water. The flowing thoughts of love for fellow man beat upon the blocks of traditional thinking with rhythmic force, and traditions of centuries are melting away. No need to fear change. The time is ripe for change. Always be sure that the pattern for man's growth has not changed but that the ability to conform to the pattern of progress is increasing. Change in government, change in economical structure of a nation are all astounding if viewed alone, but simple if viewed as the result of the thinking of brave men and women who love truth and are willing to share for truth's sake, share in their opinions, modifying each by each, share in their idea of ultimate forms for governments, share in their realization of the need one for another. No man liveth by or for himself. Do not fear changes.

To one who has actually experienced if only for one second the manifestation of inward peace, no harm can come. To such a one each loss is met by equal gain. To such a one faith has a substance, a reality, and the progress of people is known to be made only under the law of the highest—the Lord God. Praise the Lord, O my soul, sang the Psalmist. Praise the Lord, O my soul, sing you all hourly.

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The next closing-in of good about evil will soon be apparent upon earth. It is already envisioned in plans made by man's mind, but is seen as completed by those of us whose horizon is larger. Ultimately will this evil that has been rampant upon earth be encircled and absorbed by the forces of light? Only through absorbing this evil can the end in view be obtained. All this too is under the law.

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Turmoil is like the fertilizer that one spades about his rosebushes. In human growth turmoil has essential value. Consider the agony of the last four years, and place behind it the accumulated awakening of souls, awakening to the reality of inner beingness. Great progress has been made during these years of tumult and suffering. The after days, if man does not fail himself, will bring an evaluation of these years, and man will find that God is not mocked. Man individually may fail himself, but mankind has passed the crisis of growth and come into maturity. There can be no other pronouncement—God in man, God with man—God above and before man. This is the life force itself, and the life force is exemplified in humanity through one word, *awareness*; and outside of mankind's mind, through the word *progress*. Let us hold the word that is the materialized evidence of peace; the word is, *to be calm*. All is well with the soul that wraps itself in the mantle, the comforting mantle of calm assurance, of good that is, and is to be eternally.